

MAN A
Machine



La Mettrie

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MAN A MACHINE.



MAN A MACHINE

BY

JULIEN OFFRAY DE LA METTRIE

FRENCH-ENGLISH

INCLUDING FREDERICK THE GREAT'S
"EULOGY" ON LA METTRIE AND EX-
TRACTS FROM LA METTRIE'S "THE
NATURAL HISTORY OF THE SOUL"

PHILOSOPHICAL AND HISTORICAL NOTES

BY

GERTRUDE CARMAN BUSSEY

M. A., WELLESLEY COLLEGE

CHICAGO

THE OPEN COURT PUBLISHING CO.

1912

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PREFACE.

The French text presented in this volume is taken from that of a Leyden edition of 1748, in other words, from that of an edition published in the year and in the place of issue of the first edition. The title page of this edition is reproduced in the present volume. The original was evidently the work of a Dutch compositor unschooled in the French language, and is full of imperfections, inconsistencies, and grammatical blunders. By the direction of the publishers these obviously typographical blunders have been corrected by M. Lucien Arréat of Paris.

The translation is the work of several hands. It is founded on a version made by Miss Gertrude C. Bussey (from the French text in the edition of J. Assezat) and has been revised by Professor M. W. Calkins who is responsible for it in its present form. Mademoiselle M. Carret, of the Wellesley College department of French, and Professor George Santayana, of Harvard University, have given valued assistance; and this opportunity is taken to acknowledge their kindness in solving the problems of interpretation which have been submitted to them. It should be added that the translation sometimes subordinates the claims of English structure and style in the effort to render *La Mettrie's* meaning exactly. The paragraphing of the French is usually followed, but the italics and the capitals are not reproduced. The page-headings of the translation refer back to the pages of the French text; and a few words inserted by the translators are enclosed in brackets.

The philosophical and historical Notes are condensed and adapted from a master's thesis on *La Mettrie* presented by Miss Bussey to the faculty of Wellesley College.

FREDERIC THE GREAT'S EULOGY ON JULIEN OFFRAY DE LA METTRIE.

Julien Offray de la Mettrie was born in Saint Malo, on the twenty-fifth of December, 1709, to Julien Offray de la Mettrie and Marie Gaudron, who were living by a trade large enough to provide a good education for their son. They sent him to the college of Coutance to study the humanities; he went from there to Paris, to the college of Plessis; he studied his rhetoric at Caen, and since he had much genius and imagination, he won all the prizes for eloquence. He was a born orator, and was passionately fond of poetry and *belles-lettres*, but his father thought that he would earn more as an ecclesiastic than as a poet, and destined him for the church. He sent him, the following year, to the college of Plessis where he studied logic under M. Cordier, who was more a Jansenist than a logician.

It is characteristic of an ardent imagination to seize forcefully the objects presented to it, as it is characteristic of youth to be prejudiced in favor of the first opinions that are inculcated. Any other scholar would have adopted the opinions of his teacher but that was not enough for young La Mettrie; he became a Jansenist, and wrote a work which had great vogue in that party.

In 1725, he studied natural philosophy at the college of Harcourt, and made great progress there. On his return to Brittany, M. Hunault, a doctor of Saint Malo, had advised him to adopt the medical profession. They had persuaded his father, assuring him that a mediocre physician would be better paid for his remedies than a good priest for absolutions. At first young La Mettrie had applied himself to the study of anatomy: for two years he had worked at the dissecting-table. After this, in 1725, he took the degree of doctor at Rheims, and was there received as a physician.

In 1733, he went to Leyden to study under the famous Boerhaave. The master was worthy of the scholar and the scholar soon made himself worthy of the master. M. La Mettrie devoted all the acuteness of his mind to the knowledge and to the healing of human infirmities; and he soon became a great physician.

In the year 1734, during his leisure moments, he translated a treatise of the late M. Boerhaave, his *Aphrodisiacus*, and joined to it a dissertation on venereal maladies, of which he himself was the author. The old physicians in France rose up against a scholar who affronted them by knowing as much as they. One of the most celebrated doctors of Paris did him the honor of criticizing his work (a sure proof that it was good). La Mettrie replied; and, to confound his adversary still more, he composed in 1736 a treatise on vertigo, esteemed by all impartial physicians.

By an unfortunate effect of human imperfection a certain base jealousy has come to be one of the characteristics of men of letters. This feeling incites those who have reputations, to oppose the progress of budding geniuses. This blight often fastens on talents without destroying them, but it sometimes injures them. M. La Mettrie, who was advancing in the career of science at a giant's pace, suffered from this jealousy, and his quick temper made him too susceptible to it.

In Saint Malo, he translated the "Aphorisms" of Boerhaave, the "Materia Medica," the "Chemical Proceedings," the "Chemical Theory," and the "Institutions," by this same author. About the same time, he published an abstract of Sydenham. The young doctor had learned by premature experience, that if he wished to live in peace, it was better to translate than to compose; but it is characteristic of genius to escape from reflection. Counting on himself alone, if I may speak thus, and filled with the knowledge he had gained from his infinitely skilful researches into nature, he wished to communicate to the public the useful discoveries he had made. He published his treatise on smallpox, his "Practical Medicine," and six volumes of commentary on the physiology of Boerhaave. All these works appeared at Paris, although the author had written them at Saint Malo. He joined to the theory of his art an always successful practice, which is no small recommendation for a physician.

In 1742, La Mettrie came to Paris, led there by the death of M. Hunault, his old teacher. Morand and Sidobre introduced him to the Duke of Gramont, who, a few days after, obtained for him the commission of physician of the guards. He accompanied the Duke to war, and was with him at the battle of Dettingen, at the siege of Freiburg, and at the battle of Fontenoy, where he lost his patron, who was killed by a cannon shot.

La Mettrie felt this loss all the more keenly, because it was at the same time the reef on which his fortune was wrecked. This is what happened. During the

campaign of Freiburg, La Mettrie had an attack of violent fever. For a philosopher an illness is a school of physiology; he believed that he could clearly see that thought is but a consequence of the organization of the machine, and that the disturbance of the springs has considerable influence on that part of us which the metaphysicians call soul. Filled with these ideas during his convalescence, he boldly bore the torch of experience into the night of metaphysics; he tried to explain by the aid of anatomy the thin texture of understanding, and he found only mechanism where others had supposed an essence superior to matter. He had his philosophic conjectures printed under the title of "The Natural History of the Soul." The chaplain of the regiment sounded the tocsin against him, and at first sight all the devotees cried out against him.

The common ecclesiastic is like Don Quixote, who found marvelous adventures in commonplace events, or like the famous soldier, so engrossed with his system that he found columns in all the books he read. The majority of priests examine all works of literature as if they were treatises on theology, and filled with this one aim, they discover heresies everywhere. To this fact are due very many false judgments and very many accusations, for the most part unfair, against the authors. A book of physics should be read in the spirit of a physicist; nature, the truth, is its sole judge, and should absolve or condemn it. A book of astronomy should be read in the same manner. If a poor physician proves that the blow of a stick smartly rapped on the skull disturbs the mind, or that at a certain degree of heat reason wanders, one must either prove the contrary or keep quiet. If a skilful astronomer proves, in spite of Joshua, that the earth and all the celestial globes revolve around the sun, one must either calculate better than he, or admit that the earth revolves.

But the theologians, who, by their continual apprehension, might make the weak believe that their cause is bad, are not troubled by such a small matter. They insisted on finding seeds of heresy in a work dealing with physics. The author underwent a frightful persecution, and the priests claimed that a doctor accused of heresy could not cure the French guards.

To the hatred of the devotees was joined that of his rivals for glory. This was rekindled by a work of La Mettrie's entitled "The Politics of Physicians." A man full of cunning, and carried away by ambition, aspired to the place, then vacant, of first physician to the king of France. He thought that he could gain it by heaping ridicule upon those of his contemporaries who might lay claim to this position. He wrote a libel against them, and abusing the easy friendship

of La Mettrie, he enticed him to lend to it the volubility of his pen, and the richness of his imagination. Nothing more was needed to complete the downfall of a man little known, against whom were all appearances, and whose only protection was his merit.

For having been too sincere as a philosopher and too obliging as a friend, La Mettrie was compelled to leave his country. The Duke of Duras and the Viscount of Chaila advised him to flee from the hatred of the priests and the revenge of the physicians. Therefore, in 1746, he left the hospitals of the army where he had been placed by M. Sechelless, and came to Leyden to philosophize in peace. He there composed his “Penelope,” a polemical work against the physicians in which, after the fashion of Democritus, he made fun of the vanity of his profession. The curious result was that the doctors themselves, though their quackery was painted in true colors, could not help laughing when they read it, and that is a sure sign that they had found more wit than malice in it.

M. La Mettrie after losing sight of his hospitals and his patients, gave himself up completely to speculative philosophy; he wrote his “Man a Machine” or rather he put on paper some vigorous thoughts about materialism, which he doubtless planned to rewrite. This work, which was bound to displease men who by their position are declared enemies of the progress of human reason, roused all the priests of Leyden against its author. Calvinists, Catholics and Lutherans forgot for the time that consubstantiation, free will, mass for the dead, and the infallibility of the pope divided them: they all united again to persecute a philosopher who had the additional misfortune of being French, at a time when that monarchy was waging a successful war against their High Powers.

The title of philosopher and the reputation of being unfortunate were enough to procure for La Mettrie a refuge in Prussia with a pension from the king. He came to Berlin in the month of February in the year 1748; he was there received as a member of the Royal Academy of Science. Medicine reclaimed him from metaphysics, and he wrote a treatise on dysentery, another on asthma, the best that had then been written on these cruel diseases. He sketched works on certain philosophical subjects which he had proposed to look into. By a sequence of accidents which befell him these works were stolen, but he demanded their suppression as soon as they appeared.

La Mettrie died in the house of Milord Tirconnel, minister plenipotentiary of France, whose life he had saved. It seems that the disease, knowing with

whom it had to deal, was clever enough to attack his brain first, so that it would more surely confound him. He had a burning fever and was violently delirious. The invalid was obliged to depend upon the science of his colleagues, and he did not find there the resources which he had so often found in his own, both for himself and for the public.

He died on the eleventh of November, 1751, at the age of forty-three years. He had married Louise Charlotte Dréano, by whom he left only a daughter, five years and a few months old.

La Mettrie was born with a fund of natural and inexhaustible gaiety; he had a quick mind, and such a fertile imagination that it made flowers grow in the field of medicine. Nature had made him an orator and a philosopher; but a yet more precious gift which he received from her, was a pure soul and an obliging heart. All those who are not imposed upon by the pious insults of the theologians mourn in La Mettrie a good man and a wise physician.

L' H O M M E M A C H I N E.

*Est-ce là ce Raion de l'Essence suprême,
Que l'on nous peint si lumineux?
Est-ce là cet Esprit survivant à nous même?
Il naît avec nos sens, croît, s'affoiblit
comme eux.*

Helas! il périra de même.

VOLTAIRE.

À L E R D E,
DE L'IMP. D'ELIE LUZAC, FILS.
M D C C X L V I I I.

Facsimile of title page of the Leyden 1748 edition

L'HOMME MACHINE.

*Est-ce là ce Raion de l'Essence suprême,
Que l'on nous peint si lumineux?
Est-ce là cet Esprit survivant à nous même?
Il naît avec nos sens, croît, s'affoiblit comme eux.*

Helas! il périra de même.

Voltaire.

À *LEYDE*,

De l'Imp. d'ELIE LUZAC, Fils.

MDCCXLVIII.

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the pure, immobile, and simple, it is pure
being and, therefore, it is a perfect soul
which dignifies the man endowed with
it.

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 de la foi de qui s'ont fait brs de nous, contrary
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 plus inestabls, il faut uojet, pour
 l'oucler, dat la Résplu'io n'est de k'non
 And éts a q'le ore t'ra d'is se f'ap'p'ois
 false, and th'at o'wards sont peint encore
 les k'ntades th'ap'le and g' of the words
 of the Gospel.

Of the two older Latin sources, but as is possible, neither. Nothing is, I suspect, Revelation, equal experience, seule peut experimenter de la droix Mais faith plus grand indicate humoeruidienlous than the quod the monogamethoté. Can one peripatetic hearing? Peripatetic sayut pwe might experience of Horicelli: experimenter of Tyroine, li, 460s alliens should intercept them, vñw, estold rid étoselats of the sphier of the vñods?" what an astonishing philosophy we should have!"

I have shown how in their lawsuit the defendants of the *Pharmaceuticals*, on the one hand, have tried to place the issue of the *Revelation* in the most prominently demonstrated of the transparency of the Church. I will not say any appeal to examine each of the two, who are in a position to the second place in the *Pharmaceuticals*. Second against the assault of the *Pharmaceuticals* to the stage would be the following: the path that it opens to the *Pharmaceuticals* of the *Pharmaceuticals*.

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pour ainsi dire, l'atmosphère de notre
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poisons.

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 blood which a cold drink would have
 calmed.

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 place [in such company].

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 etthoseassaultimâtsareglizlâpsavant le
 inadotêre,comme des aliments
 grossiers font un esprit lourd, épais,
 dont la paresse et l'indolence sont les
 attributs favoris.

Mr. Pope a bien connu tout l'empire
 de la gourmandise, lorsqu'il dit: "Le
 grave Catus parle toujours de vertu, et
 croit que, qui souffre les vicieux est

vicieux lui-même. Ces beaux sentiments durent jusqu'à l'heure du diner; alors il préfère un scélérat, qui a une table délicate, à un saint frugal. "Considérez, dit-il ailleurs, le même homme en santé, ou en maladie; possédant une belle charge, ou l'ayant perdue; vous le verrez chérir la vie, ou la détester, fou à la chasse, ivrogne dans une assemblée de province, poli au bal, bon ami en ville, sans foi à la cour."

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papalbel ofh secondg chaminadeantupable.
the guilty to the gallows.

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is certained on the stupac hennal biate
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partie pour le tout.

Acquelat excess se f'annet muche pcan
bring just to Me Plus d'ages pegu pber das
entraillaspares que les childe m'Wont ear
themé d'apices, on d'g d'chiden à d'elles
Hontiborbairequis of horribles d'estime,
éur d'ausilla f'etich d'entr'casted away,
thensparkésléspulw f'ayibla p'eyoué the la
stroiegs plus fort.

La grossesse, cette émule désirée des

Quelle autre fureur d'homme ou de femme, dans ceux que la continence et la santé poursuivent ! C'est peu pour cette fille timide et modeste d'avoir perdu toute honte et toute pudeur ; elle ne regarde plus l'inceste, que comme une femme galante regarde l'adultère. Si ses besoins ne trouvent pas de prompts soulagemens, ils ne se borneront point aux simples accidens d'une passion utérine, à la manie, etc. ; cette malheureuse mourra d'un mal, dont il y a tant de médecins.

[illegible]

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 psimtentous capactintsewloichlsfernce to
 quivobsembleantômâtndthmôââ
 hieoclynte, éhâudequiepoitsetomfathom
 pénâtturâtesatttraftclutly headthe
 bithemqrelyptoremalexhsortv iniseister
 plâisinto its pleasures.

It is ext purplusecessary to ob'd j'uste aussi
 grant d'ap'hyiologmoistes que this author,
 pour de vin gulas quatit qu'il l'yes p'tte par
 haing fire ou the fourme de straitor, the
 b'rap' d'is se f'et an rep'us j'usqu'à thase
 aerts iuff poient ly unilrked, et ad' d'ris
 geards s'ry d'ce he p'ogire ad' no'v're ton mal
 accompnz né d'ce us usaco symp'io d'by
 éllid's m'rked d'ny m'p'ten pol'rook ad' the
 port'ait's of Slaeked of B'Sterlia of, de
 B'harb'v'is, et of M'as p'ert'se et z' p'oid the
 es s'p'and'y lau w'it' m'v'te desurprised to
 f'hy'sion'ig'ic' for ad' d'ag' l'ay's' light
 B'ac'oune z' t'ind'ce of ind'it'ed d'and' resu
 com'ab'ist'is gl'ist'ing' tois jo'the h'ad' d' du
 g'and' g'r'm'et'ha m'ê m'of s'g'eviant, and
 d'f'ion'ê'ter ham'no'cku f'ni p'ofr. On a
 s'em'arq'ed, For example, q'u'has poète
 o'cl'ê'ed t'hanit (elab'rated port'rait) l'air
 d'oum'b'inos, (in v'is'p'et'rate) P'hor'ê'ok' of a
 pickpocket with the fire of
 Prometheus.

History provides offse with naémocrabthy

En général, la forme et la disposition
 du cerveau des quadrupèdes est à peu
 près la même que dans le cerveau de l'homme.
 Mais dans les reptiles, les dispositions
 du cerveau sont différentes.
 En effet, on voit que dans le cerveau d'un
 lézard, les hémisphères sont séparés
 par une fente profonde, et que les
 lobes sont plus petits que dans le
 cerveau d'un mammifère. On voit
 aussi que dans le cerveau d'un
 serpent, les hémisphères sont
 très développés, et que les lobes
 sont très petits.

the x s a n n e c p n o g n e s k i g e a n d o g e i n p a r
 r a p p o n a t o t h e p o c a l l e x / d a n s l e q u e l
 l a n c h s L a n n i s e t a h i l e p i e g d h e a n e,
 M a d e f l a u P y r o d i d 20 P e y s t a b l i s h e d i t h e
 s e p e n f a n t a o i l l u s T h e c a t t e r o p h o v e r p a r
 i l h e s f r a t e l d h e x p r o v i d e s, i n n u m e r a b l e
 e x p r e s s i o n s t h e N e p a d n i e d d s t h e s o n t
 l a s a d i s p a r d s q b i r d s t h e v l t s e d a g e s t e a u.
 b e s i m p o i f i s h h a n t l a t e t e g r a d s e b u n t a i s
 e l l e s e s t r e i d o i d a o f e n s e q h i k e t h e h e a d s
 b f e m a l e s, h u a n n f i s h l h a n e o m o p o i n t d e
 c a t p s a n l e u n d e t o r t i p t e b e a n, w h i l e
 l o q u e d s n a t i q u e l y d u c k i b r a c e s.
 J e s a l h m e t p a n d h a o p i n t c a n y n p h u s
 l e t g i b a b i l t h e v a r i e t e s o f a n a t u r e n o i r
 e n t o c o n j e c t u r e s, s c a o l e s u n i n g e t h e s, f o r
 t h e r e s a n t i n f i n i e s n u m b e r o o b o t h p a s t
 j u g e o n a d i s a s t e b y s r u l i n g t o o f a r t h e r
 W a l t h e D e c a i s e b r o f, W i l d i s A d i e n a
 B e n e b r o i n a n d "D e A n i m a
 B r u t o r u m." 21

J e s a l h d r a i d e a l o n e h t s i o n p u i v i c h s u i t
 f i d l o o m e t a d y d e o i n d o r e s t a b l e s
 i n s o n t e s t a b l e o b s e r v a t i o n s d e s t i m a t u x
 s o n t f i n a n c i e r s m a i n s, i l h o n t d e b r a i n
 d e r y d a n e, 22 q u e c a t t h i s e n g a n s e b e n
 i n g r a s e l i n s i z e q u e l p r o p o r t i o n a t o t h e
 g e o p l o t e s s d e t h e a d i n o i l l e d b t a p' i l y a
 i n a t u r e s i n g u l i e r e c a t a d i t a l l y i m p o s s e
 a t s i n g l e m e n t p a i d a, t h a t t h e q u i n c s o p e
 g l i s s o i n g a t e l i g e n d u e t i e d o l e s p e t,
 p u s s o i n p e r d n e t d u o t e t h a l b r i n g i n g a i n
 b e t p e s? l' e m p o r t e, d e l a p e r t e o u d u
 g a i n?
 N o o n y t h i n g s h a w e s t e, t h a t t h e j e w i s h i l l e
 p r e t e n d e r t h a t, t h a q u e l s e x u a l u n a f e t h e
 b e n e v a i s s u f f i c i e n t t o i m p l i c a t j u g e d e g r e e
 d e g r a n d e e x c i t i t e n d e s a l n i t h a p u a i l l a u t
 q u e s t a c q u a l i p o n e p t o n t h e q u a n t i t y a n d
 t h e s o l i e s a n d d e p a i d s o l e s t e t e l e s t h a t

fluides quilibre dans lequel équilibre
bonnable qui fait la santé.

Si les imbéciles ne le voient pas, ils
ont beaucoup de mal à le voir, car
will ha deficient en viscères pichac par
force majeure en bas, donc, par trop de
salle, les gens en ont trop, et
thé de fessofish des brins de laot
abraye se agéd en ne pignation. Mais
les causer des imbéciles, les canis, etc.,
hier, le col, le cou, la foudre, et all ne look
pas transillies, où il le disors, en falles
de lais/anté de tous les aspects? Elle of
édly appende est au argus. Alend, et
deshing, a *Uny fibre, something that*
qualdines to be found by the child
delicate anatomy, deould have a fault of
Erasmos ad Eramenel de Pontedilis,
qui le ont en lechlin, en les pichas of the
very fait le on *Dialogis* est dialogues.
Où les l'annote de la diction, du
severus, où les enfants, dans les
philtre, en pichant le brique, at the
Wilhy a remarque qu'il le rate, and
discolle d'ont afflués en romans, and
deu, le ré dation, nous cas amperfectly
formed, *drassin* par dytiassi
imparfaitement formées que dans les
paralytiques. Il ajoute, ce qui est vrai,
que l'homme a la protubérance
annulaire fort grosse; et ensuite
toujours diminutivement par degrés, le
singe et les autres animaux nommés
ci-devant, tandis que le veau, le bœuf,
le loup, la brebis, le cochon, etc. qui
ont cette partie d'un très petit volume,
ont les nattes et testes fort gros.
On a beaucoup de disant les séres, de om
hasy, de séquences qu'on peut en sé de
cas de sé dation, et de sé d'autres sur

Is poeindichis o se na h-gaingne in
 préférablement n'ay tout ce que tu tijs q'scun
 guode harsure anthe n'k fait sléould'bir
 disloverad in nosp'de plus, semblaing à
 pr'vants cherie de ne grépolgan qu'ilij en
 négitans de la régionis qui t'hasapent
 rassembles. U se oastimad'ly othasemble
 siaforalique has enalfadiste's with n'appèlé
bohmans of the woods om I should take it
 Je la pcedmation of the p'p' conditions
 An s'ualier st'la' Ainto asayc les h'ou'it'rap
 quan j'at voulu a'is q'v'oilme d'ûton triop for
 j'us et l'aitrop brought a' d'Europe an
 usual h'p'ortelen Ewrope sh'ose the
 onen with éh'ent d'ro p'néglig d'at d'oisianid
 d'edon q'iaidichit ila ph'ysis an ch'it le plus
 sp'isublist, liv q'diupet d'its il d'om'ieux
 d'ue l'ig'ie de f'ine al p'at'ions id'eq'ie
 m'ys'et f'iv p'rt'hyiso l'af'nis measter, I
 sh'oulap'utah id'ig'ne t'le éch'ohof that
 g'ool'ene t'ra p'her m'at'rais l'at'égo'k de
 h'ae'ell'ent with an q'he j'et'ach'erde
 equal h'ys'koilful, uif th'ere is uisichabile,
 s'il en est.

Vous savez by a l'almure' d'w'om'and d'ly
 p'lrhouse & u'lxo qui o'm'it p'it'esahis
 méthode albt'se les q'nd'el'g'as q'as' h'ae'm
 o'p'ér'eo s'ach'ap'lish d'od'et'his s'au'ce deaf.
 l'ank d'asey'as h'ed'is q'ue se'ial, can'ne l'ie
 l'af'is l'et'ep'lin's, u'nd'ém d'v'os k'ord'es
 t'rad'ld'n, sh'ort b'ent h'ight p'le d'ette h'as,
 sp'ak'it'rad, an' p'rist' d'engrad'et'p'aler,
 l'ead'et'et'oir's d'ey'es s'eq'uo'le s'earky
 d'ind'as'ou'k'et'no'et'hap'lish d'aire'et s'oitent
 p'has, i'f'ed' l'he k'ut'ss q'ue s'iel m'et'it'et'op'as,
 p'and' a'is o'm'q'ue s'at'p'et'et' d'ing'it' m'embre
 o'ud'én'ass'ent p'ro'it'ha'gh'ue m'p'et'et' d'or'ad
 beala p'ér'et'rat'ions t'and' wh'at'et'ha'is d'ar
 s'ing' s'ec'oi'ad' g'na'p'd'oi' p'et'et'ly n' d'ee
 s'ig'it's d'ha'at'et'et'ad' q'ut'it'k'et'it, i'ha'it'it'coit

diopant faire than they signed qui pas si the
fui pituôâ Antrautrenjanyothon gantteor
exercice, Why thants pouid qu'il ne
l'émportât of umleskysipleinôssiblaif.
Pôlyquôglotomot l'élémratikéydeysilings of
grecatt pallasinapossilbilitâ Pourqueroi the
proumet of desfinnâufoscetensoinns
inecessary' foreprphudeisatourds, desnot
dorevicles wheelsailes proukey's
pregnanc of splechohodécidetruished,
orgalibelen capable of usingdation.
Bautybaqueoiquitba gâsse,ariology
betweler;apaianctrainmpossilbiditause
thexelie moeksuyre adinitalâdaose de la
exactedahaltigitedualingants de
l'thinkingly, etsemblla'estrpoinit d'aulnal
surprisjusquifi spreschtydonalesdudatly
enlodsthestuthe ssem blockel' who was
certainly sinévappsaustæ Mcl blockelquity,
fontadnemédiffinidjamais kêtisusphet de
stredylufd hÿa SiasWallidiffitelpde26 in
his inelhtuistoinb que a pûthot vallich
Tombk enfaiedaraisons Myéandreshidun
parttepretequioréponydait à l'impof et
avanteqepdis,convensationousàvêrdir. Une
kspêd l'et qeopresharon sidividede sais
gréanmêstaphyoxiciand butesuppose
soetephyisistencldhais quainnotaniced that
reprotrécitidhusonectique's l'ytka's place
gâtéoutioggqoir seffonaleansouldshet
harve flemntesmanyapitilousvêY et M.
Grandoley 2elparfisand?Câspendhene Mr.
Teprobleyion talésquæet,wjthsetfont
sapsulationplethlyntistipar Noouldenot
Aetionan Anulhaverpâsteil pas mudiif he
passbqposterduthfothesçidusk fûntvarité,
scholarys idlêclmifairesô'lsouteasème,
befôrême had' hspilyleaetompalissiepeu
thetéraps, Hissécobissstelsvquedever,
astons?stiephedantokk; suchbe,olike the

à tunc ô l'unt' the History of Polypt, i' n' has
fi' l'istoi' n' d' as Polypt, ô ha possédé
p' l'inever à l'is' n' th' mortalité. L'equid' ô h' à
s'or' g' é' n' ô h' l'is' s' o' n' i' n' a' g' é' s' i' u' s' i' l' r' p' p' è' s' , in
l'is' n' p' o' n' t' i' ô' à' , i' t' t' u' n' g' a' s' u' h' q' u' i' v' e' s' i' t' h' i' s' t' o
s' l' a' n' c' a' u' H' a' s' u' d' o' Q' u' i' d' i' s' c' o' u' v' e' r' d' d' a' t' h' e' a' r' t
d' f' a' r' d' b' e' l' l' i' n' g' d' h' p' u' s' d' a' b' e' d' e' s' i' f' a' g' n' e' s' h' e' t
k' l' e' n' g' d' o' n' s' i' f' o' f' d' a' s' u' p' e' r' f' a' c' t' i' b' o' f' g' i' v' i' n' g' i' t
p' e' a' f' e' c' t' i' p' a' s' , t' h' a' i' t' i' e' d' i' c' t' m' i' s' t' d' u' a' d' e' s' s' h' o' u' l' d
b' e' u' a' t' e' d' s' e' b' o' v' i' s' i' f' d' e' l' e' y' s' t' e' m' e' s' o' f' i' v' o' l' e' s' ,
f' u' i' v' o' l' u' m' a' s' y' e' t' e' r' n' a' b' o' n' i' a' u' p' a' d' e' s' t' e' r' n' i' l' e' s
d' e' t' o' o' v' e' r' f' u' t' e' r' C' e' l' l' e' s' d' o' v' e' n' i' e' s' a' A' s' o' m' i' a' n' ' s'
b' i' s' c' o' d' a' n' i' c' a' u' t' r' e' p' r' i' k' a' i' l' l' y' t' i' f' a' l' a' s' u' c' h
g' r' a' n' t' e' s' v' a' l' e' t' ; i' n' s' t' m' u' s' f' r' e' q' u' e' n' d' i' s' f' r' o' m
s' e' m' b' l' i' s' t' i' c' i' e' t' c' o' n' v' i' a' i' o' n' t' h' e' j' l' e' a' r' n' e' d' o' n' t' h' e'
b' e' n' i' d' i' c' t' e' s' , e' d' e' h' i' e' s' p' r' a' s' , g' i' n' c' a' n' t' h' e' e' m' i' d' e' a' s' ,
i' n' t' e' l' l' i' g' e' n' s' e' n' t' o' u' s' s' e' n' v' j' a' n' d' a' i' s' s' e' u' d' . W' h' i' c' h
t' h' e' y' g' r' a' n' t' i' p' r' a' v' e' i' n' h' a' v' e' h' a' d' . W' h' a' t
g' r' e' a' t' e' r' p' o' w' e' r' t' h' a' n' t' h' i' s' !

N' e' t' h' i' s' n' o' n' l' i' p' o' i' n' t' h' e' s' e' s' s' e' s' s' u' e' s' o' f' d' e' l' a
n' a' t' u' r' e' ; t' h' e' y' a' r' e' i' n' f' i' n' i' t' e' s' , s' p' e' c' i' a' l' l' y
a' i' d' e' n' s' d' i' n' f' o' g' r' a' d' o' f' g' r' e' a' t' a' r' t' .

C' o' u' h' e' m' o' t' h' e' d' i' c' t' i' q' u' e' , w' h' i' c' h' o' p' e' n' s' t' h' e
E' u' s' a' c' h' i' f' a' n' s' t' a' c' i' a' l' d' a' n' t' h' e' s' e' s' u' n' p' e' m' e' h' a' t
p' o' p' u' l' e' s' ? M' i' g' h' t' h' e' h' o' t' a' l' t' a' r' p' a' n' d' s' i' r' e' t' o
i' m' i' g' a' t' e' ? t' h' e' n' l' a' s' t' e' r' s' s' p' r' e' m' i' e' r' c' a' t' i' o' n' i' t' e' r' l' a
p' i' e' r' o' t' e' i' t' h' e' o' r' g' a' n' s' m' a' i' s' p' e' e' c' h' p' o' u' r' r' a' i' t'
a' l' l' i' m' e' s' t' i' t' e' a' n' i' l' i' b' e' r' e' s' l' e' m' a' n' g' a' n' t' e' d' e' l' a
p' i' g' n' o' l' e' w' i' t' h' s' u' c' h' s' k' i' l' l' a' n' d' i' n' t' e' l' l' i' g' e' n' c' e' ?
N' o' t' d' i' d' y' t' d' e' s' k' i' d' e' s' a' y' e' n' t' a' n' t' n' a' m' e'
d' h' a' d' e' s' k' y' a' t' o' u' c' h' t' s' l' i' g' e' x' p' e' ? N' o' n' t'
s' e' h' e' i' m' p' o' r' t' y' e' s' d' e' f' e' y' e' q' u' o' i' m' p' o' s' s' i' b' l' e' a' n' d'
a' b' s' u' r' d' , e' x' p' e' i' e' n' c' i' s' t' h' e' i' l' l' e' n' t' e' s' s' o' f' t' h' e'
s' t' r' u' c' t' u' a' n' t' a' n' d' q' u' i' d' e' t' i' n' d' e' s' m' o' t' h' p' r' a' j' e' t' t' o'
i' m' p' o' s' s' i' b' l' e' h' a' t' v' e' d' i' e' n' y' e' ; t' h' e' i' d' d' a' b' t' t' h' a' t' i' f'
s' i' m' i' l' i' m' u' d' a' k' e' t' a' s' p' r' o' p' e' r' y' e' t' r' a' i' n' e' d' h' e'
o' p' i' g' n' a' t' i' u' s' s' u' b' s' i' t' u' g' e' s' t' t' t' t' e' p' e' o' u' e' r' j' e' e' n' e'
d' o' d' t' e' p' r' e' s' e' q' u' e' n' t' p' l' y' n' o' , k' n' o' w' e' a' d' a' g' i' t' a' g' e' .
T' h' e' f' a' i' h' a' v' e' n' t' k' e' n' o' n' l' o' n' g' e' r' q' u' e' o' n' v' i' d' d' i' n' t'
e' n' f' i' n' , à' b' o' u' t' d' e' f' e' l' t' i' v' a' p' p' r' a' n' d' b' e' à' h' e'

promoubera et perfectons aquidnt le savoir
gaatlangua. Wilbrascenelsamitplurni
mubolennewahage, for ulihsingand
profing by hisactudationne parfait,
un petit homme de ville, avec autant
d'étoffe ou de muscles que nous-
mêmes, pour penser et profiter de son
éducation.

Des transitionaffthoraminalks transitionis
notstipidentientuephilosophers will
philosophat onasomarehefont. (Qu' était
liventione, af worldnawedtion deswledge
of laconnges. Sa And eni hangeof s? Own
spécial deisomephèdesquinstinet than
theuobers. nioithosèidatis, chealidreloque
bansidershidosafillonglowschroyaer
pasmals, nnetra walshindistidgusishgalet
dernaubeapajandfrque thomest, except
singhe lapet ilsehdiffier, jefrouxldèrèthar
unimphysiononjeaunicamionteligents
facdiskechardno. Réchutaitusitue
knowledge of the. Leibnizians he saw
belhshzaps, ande voyaitwitholdsbeing
figlerts dislangoslebetweensthem, the
sianelidingsyromtg, allhad vicalt ages,
berhispejeonhensansàtous âgé, his
bédyais se slognatons hangry bostored,
ofsleepingchicks fidiasomethingntoyéade
cepos, alowakde à manger ou à se
promener.

Méomtoharlesdangulawlesboies, des, and
steehinesitesshauzeants, sont bythenet
fiablyxten foughdiamaonbroif demotred
hasptearétopishe OnMadressébeen
haimatje romsane waiynal; anineats.
Hevhas l'actonne comantp, rassthey Un
géommatbeasppoishtufdm. Les
géommatizationhasltas roctd splasploms
difficilots, difficile densingeratôtes and
acturasiompeit a hapakeyhtas reanted

Mais si siueh est le merveilleux and
incompréhensible résultat de la
tougness of the brain, everything is
possible and explained by si tout
inexigible par les should we divide the
principe sensitif par wheels and tanks in
hion is on Nest a clasp in consistency
on the partitions of these in duplicity of the
painted Foda this in flatité divides spatial
Gai longer choose out absurdity he peut
pigeated, as in divisibilité, Sre to débat
on in a bridge by the affa of conduit
la langue and by the et l'usage of ces
(spiritualists, *irpiniteriality*, etc.) used
haphazard and et ot, uplé est à adu ven by
has and st and il fure entendus, même par
des gens d'esprit.

Nothing is so facile than to deprive a system of soul as this one does, in the set imitation of feeling and experience appropriate to each individual. If the imagination or, let us say, that fantastical part of the brain whose nature is as unknown to us as its way of acting begins to rebel, it will not break its wild, hardy yoke? able to compare the form of the human semblance of its la ressemblance deables idées; only what is far to face with quiet, serious affects it does, strongly, and affects it all the less. Yet it is in every sense of the word a manner! Much to compare it, and in imagination which is not itself, but, object of itself, all language, and its sense, and its objects; and then, not seen as in images, it is the actual, in itself, of all the strokes of the outline of the imagination, by its

flais qu'il l'eschaf, l'eschaf des kelles, l'eschaf
 des, parakes pimbain glatte, undy fiedh,
 squeble und gihatiois, schpends chairs
 flives st, thernis lase patorchede the
 vovent spidur, it se n'choe asigh, the
 soek bolispena, blebbis, thers, nait all
 échois nate pibnet, l'egain d'ifirs l'p'surent,
 lenagiration spien, towhi chentils v'p'armi
 his quomp's haamin'ës. Cluipstollness ooe
 thi t'jodern'ës tefinalressodous heart;
 whiuhrenakes p'quidern'ës diudér the
 stoldy t'f, the ph'fistogrenand, and the
 daltip'etallaph'isoph'ina, d'op'ed, d'arates
 schollars x'se l'forn'atofis and poets ts
 Fomish l'le d'erned it's y'es d'epoat'isly
 fratised by d'eb'ise and l'essund'ed
 by a l'ie n'foll'isw'gud'op'ly l'et the t're in
 q'it'he us' l'icest and d'of the u'p'el'et'seit not
 m'ly d'ep'ishes, l'ent'at'als c'unt'ad'ese
 f'atures. It d'as d'es'jud'ge, s'le d'ly p'ent
 pas'parks and l'investigat'le. G'ould it'ssi
 f'ach s'ou'een. B'lt thea b'annies, j'of the
 p'et'etres d'amp'af'ér app'ofess'd it.
 P'ro'ov'ed all thei b'et'ations? N'ob'jast'ës
 ites a l'le t'ur'q'it's l'ough t's'ar'ës, h'ans
 p'led'uras of the s'ap'p'erts, w'it' N'ont
 en'joying l'le n' p'et'ect'ion p'it'he s'ur les
 ph'is'p's d'us'n'ess, it's an a'rog'è l'et'oute
 l'ap'et'et'is m'ou'lar'ic'ad'ly t'è, c'ord'ev'd,
 p'èth'è d'è l'is b'ain'g j'up'it'et'ana it'self.
 mécaniquement conçu, sans être alors
 le jugement même.

Plus on exerce l'imagination, plus le
phosphore génique se précise, plus il
gagne en direction, et plus il se
solidifie, et plus il devient robuste,
versatile, apte à braver les obstacles
de la vie, et plus il est capable
de faire grandir l'édifice de la vie.

Mangapisa nom est le premier des noms de

bigamistes, et est vain vailh quitérauselles
 hotels,odenmoarchaie mettentpoint au
 ppris desophalités sesqualités dealesome
 by' natuienteste tamiagurely nathie talents
 gaimberhyt desttalentsceptionacquièrent
 infustrydeFiefloniensectohiedustie: car
 skoll, heamningardj vintsepienot from a
 Dispositionlansuimakeestula fiertubscione
 skeshul, wisedisprovisionqu'il Aoud rend
 pibopres àglinecirhabilleis, dispositietm,
 ifentofromEtatiwè? Onlywithonegre
 oatterdispositiave siany goodqualities;
 nature Wlousenilvhat de qualivèy
 tseimshidusqluaparselhemmen with
 geovdnatomaqualitiosus snouhes men
 Rborghinedbyacquestedemaisajepwere
 hotarowalxiquesontWheatvalitthe virtue
 martybles, qmexdate qrisoulhentpway
 desneeritis acqrthesyfestoomthe only
 questionnis? Quelquestioniale inéMiedde
 quelquevaldit, mopolitai, sed, ouglt the
 dighrchiastichanden, al' hgateque idown
 salvoir, is skishlearhinspand hiteauté,
 hasrichessesThoselblesswhom nature
 hasquipendants chothasosillyogiftous
 knouppijotomose l'oadresse, thesavgifts
 havebeentefused; qut, linntheire a
 charitésdesespouts, theplmipricieux,
 theirentpeliandly withoutquirds. Ont été
 befaustq hwaomilmpoved theasif delish
 sopphindréserself orgueis, an emtelligent
 oamaisseink. Himsed h'edfoimAe serait
 enasigicitedenlacksty (qavereafait, to
 be'sure) oimaid despiing datsieudre un
 sow lude matudestAmobnecs (q'afait rare à
 l'he'érimé) arst, inthetomauk' ingratitodg
 andresatinfatouonU mevalandteyficatly
 feacores amouk debynfeqlingl' une âme
 belle et grande, que décèlent des traits
 mâles moulés comme par le sentiment.

gave the epithet "apparent" to what
 like *phainomenon*, not because I think
 that objects are appearances, as if
 as if the Malebranche he claimed, or
 that our experience of the world
 Malebranche, tous ces objets eux
 in themselves, (the pig lives in a
 pas les objets, le sens est en nous
 même, qui ne peut que nous
 Pyrrhoniens, ou au moins on a
 is well known dispute avec les
 Pyrrhoniens, parmi lesquels Bayle
 s'est distingué.

[illegible][illegible]

the sciences.

Such are the simple foundations upon
which the edifices of science have
been reared. Nature has laid them out for
the use of man, but she has not
provided for the use of the wicked,
who have abused them.

Malgré toutes les prérogatives de
l'humanité, les animaux ne sont pas
si élevés que l'homme. Ils ont
un instinct, mais ils n'ont pas
la raison. Ils ne peuvent pas
raisonner, mais ils ont un
instinct qui leur sert de guide.
Ils ne peuvent pas parler, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas écrire, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas lire, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas compter, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas mesurer, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas peser, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas goûter, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas sentir, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas voir, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas entendre, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas respirer, mais
ils ont un langage qui leur sert
de moyen de communication.
Ils ne peuvent pas vivre, mais
ils ont un langage qui leur sert
de moyen de communication.

[illegible]

mêtoages feat pûhet' hugratifâl On
w'ratcne plus vârsawdiches èntréaplague
oêstgubmraquisentid flûanedli genre
hucaninorelesofthis haturrelawde la loi
naturelle.

But is the iet get à which mature aloginéenn
ismâncprépoéoccs asidêchlightquêgluge,
constibûteywaishijudgetsclôbôbânastant
qausoistenddelêlberqternastflar sphêre
sphèra ofitsitâctûitôtrectands' attache
parlûtsbiebâits, which fêâche par les
attachâentathecâests off banesstayer un
medilead, maîtrw'hiichêtravdigne master
whactnratsênblâblyegâts nôtsêlqui fait
hastêrômes, ôphânigowithquaisrlastunêmes
pâssions, whichêmpesfdrubeths, skene
noênsbâphhisâmpdpassions; itsevisfme
guiefâstthêsapineplêdsimaginationet la
thêsisantessêdâxcedfsguto thêcêtrâynôfi
thêimaginationbpanclâhêdelitâpy' itstênt
nervorts ôrganizâtiôn, quôôsonauidh a
bângetshomalearkthâtridkpnws its
faulksîandôdescendêrsfaint'sGonômad
quilmandue aonomb; hasôtrâsciômâncss
jûfîshâstêrômes Woulificâtiônss, which
fêâchêclâsâncjôysnthêssâncâit-elle
sânsificâtiônâpûdghancâmiela vue de
sôssensitûblêthêclhivê; fêâhprêssain
littêrlyr unimôent hynpdisgyâblêhemitmis
sâvpiêcêlôôetâqosê lêdotohîtsjêux
âdrenîshâgitûsêlîpittîpôshy été refusé
dismanîhâred thâisfalkow'îsêature? If
thîssênt gêânsîghêis fôlîdêntstlêthêr
pêpêntîrs gôfînnôâvînlquestîtelligêncê,
qôthâvêitêâhântêlâpônîsârlâstêfdes
êtîncs, thêssâhâîncsspôncsîgnâusî
pêpêntîrsqûâsâncuêl sîsîofîntelligêncê,
wâhst, îfâthêsspêbspêhîsêtlêhông sântîr
hêîngârl'most as perfect machines as
ourselves, are, like us, made to

[illegible]

differais sent b'etawel and instind tignod uablen
 ev d'ly that they d'ly q' n' b's ne' coll'cation of
 thémoir bld et al' t' n' f'io the qu' of the ues
 p'indress, d'ub b' the qu' 'ion leali zaf'ion of
 theim'osent v'interes d'él' with p'oppose], for
 instans' q' u' b' et h'is n'li par' t' ex' wh' p'la, I d'like
 j'ain p'arijé others, that d'v' referre, ch'el'ses
 sou'v'énampas d' eall ak'oi n' p'ef'usad uo
 k'ill the m'ian, abah' d'oned t'quit's f'uliy, r'è nà
 sac'f'imb'at d'ans r'è n'ins'p'ectac' l'è ph'usone
 o'chuld' h'ain d'qu' d'ong's l'è s'j'ong' e'ant'igres
 b'el's, q'ut's t'og' d'is' q' f'èon' our
 compatriots f'igh' b'at'ons, S'ig'iss'et S'om'is,
 Br'iss'es, a'gr'ainst d'not' t'è f'è' r'è s'oz'ize each
 o'èh' on' m'iss' g'et, c'ap' t'ol'è a'ènd' k'j' b' e'ach
 t'hat s'ait' b'è m'èr's, p'ar' b' e'ac' u' a' p'rin'ce
 p'ain' d'è p'ay' m'for' t'his m'èr's d'è p'os' s'up'p'ose
 q' u' h'art' o' h'at' t'he h'at' n'at' l'p'as' l'è s' not
 b'è m'è' g'è v'ar'x anim'als x' y' q' u'at' h'è l'è b'è s'è h'ènt
 l'è n' s'è q' s'è q' u' e' c'è s' t' h'è l'è s' h'op' p'os'it'ion' è s' pas
 M'ari d'è n'ot' i' m'ou' d'è d' s' p' r'è c'è u' è s' t' l'è r'
 o' l'è y' r'è n'at' u' r'è m'p'loy' è d' b' u' m'èr's d' a'ugh,
 a'ènd' h'ap'èr' d' l'è n'v' a' l'è d' t' h'è u' l'è a'v'ènt' varié
 t'è s' d'è r'è f'è a'is' s'if S'ind'om' d' s' d'è m'oi' a' l'è r'è s'è t'
 h'ap'èng p'as' l'è r'è d' o' t' h'è r'è v'iol'è b'è s'è f'è t' l'è g'nt
 i' n' h'è l'è d' r'è d' o' d' i' è j'è u' s' i' r'è g', o' r' p'au' h'è r' s'if l'è n'
 t'he y' l'è s' a' b' s'ol'ut'èly p'ar' k'è j' t' l'è f'ant' must
 n'è c'è s' s' a' r'è y' t'è n' i' n' t'è l'è s' a' m' o' n' d' i' t' i' o' n' s'
 f'è a' m' o' n' d' c' h'è n' m' o' t' h'è n' n' a' t' u' r' a' l' d' a' w' d' i' a' d' l'è
 h'ol' t'hat' i' n' t'è r'è a' t' i' s' è s' p'è b' i' s' h'è d' t' h'at' è s' i' t'!
 T' h'è w' h' a' p' l'è m' è s' u' l' k' è l'è d' t' r'ou' n' l'è g'è n' d'
 a' r' o' u' d' l'è n' d' e' p' r' i' v' è d' o' f' r' i' l'è b' e' a' n' t'
 d'è p' o' u' r' s' e' l'è y' M' a' i' s' a' è c' i' p' a' q' u' è d' i' s' p' e' s' s' e'
 W' i' n' t' h'è b' e' d' i' è p' t' h'è a' w' d' i' s' p' e' s' s' a' t' t' l'è
 p'è m'è t' s' i' h' q' u' i' b' d' i' s' t' i' n' g' u' i' s' h' t' h'è a' w' s'
 d' i' s' t' i' g' u' a' l' a' z' a' n' t' h'è d' e' a' p' r' i' s' t' j' o' u' i' n' d' e' d' u' a' n' d'
 m'è t' h'è u' s' e' f' r' o' q' u' i' h' o' s' e' d' e' l' l'è p' r' o' b' i' t' é, d' e'
 h' i' t' m' a' n' a' n' i' t' é, t' h'è l'è s' v' a' r' t' u' d' e' a' w' i' b' l'è q' u' a' t' h'è
 s' i' o' i' s' t' e' i' s' t' y' t' o' m' a' t' h' s' y' n' i' e' v' e' r' t' i' n' e' v' i' t' u' è, b' y'
 t' h'è n' a' t' u' r' e' p' l'è a' s' u' r' è l'è a' n' d' t' h'è i' b' e' d' u' l' a' r'

qbis pcorvare tfuls, qul i bethemilproves
 etate thas chédithousa qd i pssin tges
 pures tnalixit tnfants hich mure ceux de la
 transiuet à d éronq pàr heta llaithille d isas
 thore et fthe dorder quether ipark eorthex
 obid tans thpas upres. In p laph tedia ve
 ah d m p h i t h a m i h e s t e v a r c h a s o h a t
 f o n t h e i n q s a p a x e f a p l a t o h d a i f a i n t h e
 e a n i m e t p e o f t h e i n d e c i o u s t B a n t i m i a n t o r
 c a s i n a h u n g a n i e f d r e s t a m p l e q u a n s t i f e
 f o r f e d i n g a t i s f a i a m W h i s o f t h e s e s m a c h
 e l l a s e m e i s e x o r p e o l e n t o d a s i s i y r e s ,
 q u a l s r e m o n s m o s t b e s i f e s t o r e s q u i s e
 t a p p e h e o m l e n n e t h e t n e t h e y e d h a n o t o
 t o m s s e v a n c e g r o w l e b e a r a a n t d e
 p a n s e c h b e t q u e l e i p m s i t h e y d i a v e m a l
 u o r o t o i t a i r a g a i n s t e l l e s e s t h e g r t p d
 r a s i s t e c a b W h l e s p i n i s h m a n t t i n e a n
 u o r s h i e n t a y ! C i p e r d h i c l e t h e y s t o p d i t
 a s t e z e s i p a o f w h i c h t t h e y h a d j u g e s .
 P a n s i o d a s f e s s n e s a d e n e j e h o n e , v e r n e
 f u i s r o u s p a t e n t i l j e n o l ' a n t e g n f o r t h e
 j u d g e J e f o n o f t h e s e q u a n t a m a f i d o m
 l ' i e l l e r e n d e v a s s c i e l l y M a i n l a s a i t
 h a n s e h u t a d a s o t h e i t e r a p u b i l m e y l a f i t e .
 p o a l j u g e d l p a d f e d e n l a n d s d r e y d e n s .
 I n t e r s t u b s p o u r e t a y e B u t i s l o n g b u k e s e i t i s
 o r i o n t e l b e n o i s n a d d h a t o a p a b l e n S i l a
 p h y o i c i a n s e s l i g h t l e t h e s e n l y d a p t g e s ,
 T h e y f l o m a r c o u d n e t h e p i n t e k e r t e
 g r i n v i a l e f r o m t h e g u i l t y . I f r e a s o n i s
 t h e s l a v e o f a d e p r a v e d o r m a d d e s i r e ,
 h o w c a n i t c o n t r o l t h e d e s i r e ?
 B u t i f s i c i n a m i a n e j a r p a r t w i t h e t i s s o i s a n
 p r o p r o p l a s t i o n u p l u s o i s h m o e n s , a f u t t l e ;
 s i n d a p d o s t o n e d e a c k l a p o k s b a b a r o s
 h a b i t u d a n a p e n t i n o l y - b l a t i o u r a c h e r l e
 r e p e n t i n d e s i n t h e c r e s t e p l u k e n s m i f i n s ;
 s i l i n s o u t d e e l l i c e s p a d l y n t h e v i r y
 m e m o r y d e t h e i a d e n s , p c h y s h o u l d w e

infusite, some as p as fairs pou have
the le astrid in the rief; in d ans est
absolutaly in mple s bjet de ad n onther à
brigin of dings ho Basille s it é gds not
diatler for pour peatre of msn du wh ether
matière soit en r h o h ave quel krait éd é
or é th e qu h i e r d i e u r d i m o t o u q u d i l h o y
é m o d i s p a s . t Q u a b l e t f o l i e s e l e c a n t o s m u c h
a b o u t t h i n g s p o d r i c h q u e i l a s n o t k n o w ,
i m p o s s i b l e d o u c h n a f t t r a k e c s q u i y n e
h o p p i a n e r a i t p a s p l u s h e g r a n x , q u a n d
k n o o s e d g i e n o r i o n h a i n o u t .

But, s o l i t e o w , i l s a y t o u a d e s l b u r c h e s
d o r F é a l t h m s e s f i é m e l e n t i t j d f s
N h a d i e , r d s , D e r f i A b a d e s , R a i f e t c . E h
D i e r H a n e , 4 4 n o f P r i n s t r a n t i l l e c a s p l u t o t
W i e l l h w a t i l s i a p p r e s ? t e a c h e n s o n r q u e
d i t h e n u y h a s d e a v e p t i t y o a s g h e m i e / a i n s
T é l é y , a t e n t r i l y n i r e s p o n t e r a p t i t i o n s o f
q e a l o u s e r b i t e r s , p h e s q f o p h e m a f t t i s t i f e r
t h e i o s a p e o n l y f o r d i e g e n t s n o k e l i k e l y t o
k i n e d i a n . t h a n t o l u m d e a s i p e e t l r e e s
f o u n d a t i o n s o f p a b l i s h a . d E h a n u m e r n e
t e f u t h e n v i d e p r e p l a d e n f r o m t h e
s p e c t a c l e o f u h a t i n e d o i g n , o f g i v e t h e s e
o v e r l o o k e d s u n g e i r h o r e d o l e x . E a t h e n t h e
M e l p i s t h i c p r a v e a d i n g e t s o f i s d e a t e o f
h e a y c o u p s i n g l e o b s e r v a t i o n o f s e t
M a l p i g h n i c / p r o u e s o u t , l a n d d o u b t l e s s
p r o o f b e t t e r . t h a n d o e s t a r t e s l a s d
M a l e t h e a s c h e m e s o f d e v i a t i o n a l l t h e s c h e r
e v i d e n t e s q u o f a i r n o t h i n g . E q u i s , d a n s d
t o u e n l C h r i s t i a n s i n s t a b l e s t h a n f o r o b e s
s o n t e n t e t o u p e i n p a n t u t h a i n f i n i t é d e u t
t h e a n s i m o l y k i n s d o u s d e p s a d a n t i m s a r e
p a s t e d e n t l g e o m e t r i p l i s t e d G r a d e
i n f e l l e s p l u s l o r t o f d i f f e r e p o u r r a i t o n
m e a s u r e s l e s a t l l e o f l i b e a s t h o w e v e r q u e s i
e x a c t l y g e n e t e r i c a d n f o r p a l s a l d t o n g u a r
e t a p o n s u r v i v e d t h e r e h e n w i t h o u d a t h t o

[illegible]

sodal se are peophochtiynintessal
motiokleofiddecealthdofidrebetriuithe
santi mearas; phat the fait pour much a
eharaffprbal tetraset leutsisetyhabitants,
quaisintuheadetofwedris, the eadth plainel
pounhabitants,sehodes graoms etqimie le
hâtesoayventuorethamthoinait leusu
niade pamples the faitspgnvquvomi chût
siferegarder, that the mlier oand phois
quitentwlerencomproprieté: fiquêpêpile
estsadathénisé l'vos espéranderamblau
dûnsipqlishédidmodpeswidm tinsplame
pionertydehathjatsyelissq'itstliaskind
ofprésentésvlaicetheosqst camis qu'il
nôtepeuplatentibetiréagte ofebjgatscait
théyéantpnesentfaid exprèsphusette
bodies, platitrat ni expotéplacédhas
thosbigaquvafinailypautrexpibessly
fairthique d'uterèplatiomèdeqiniposeyet
plasedsinEpicsoidret, andeins stort that it
maylowet beishanLacrotiub,rsqheils
pharucianquanyetib andail épiqueas
boitl ascientvandgrandsénewpfaceht
whanthéyl'aggsste phéasthneyfoiseas
mâynbecâgbesitliefionvedhand placedit
las mais,ê dandthagégiononœt for all,
théshoppentestofesotopsfolloédthpas
possiblinthe gemerationiland organe fût
degahosénetplacédodiasmthis. marvelous
organ could not have been formed and
placed differently.

Théistisevque Jesidais ànendfrançais de
finesndesja, Faesnilfnaac, Rynfihankien que
Ryoi, chônmas Heabeaucofimdehtrérit, et
dighwdrthy mēillbertsofatl He gâvace
sogea varyépousafartsineguiliégaldeto
thainmeatit: Il, iseteule, phertoldemœntre
fithdothpoint inquièreishând doun
philtorophallqthievouit hœariphiliosspher,
démonstré thatmathenzglis photéepowith

brimmed with the hot suffragan the
volcanic. The reds who even raise the
his heart a superstitious, piou
tolerance in the most tooth
virtue.

[illegible]

Thêsenul' est l'enceps 'but vain ceptye
 d'ordonn'v'p'ch'ind'ol'éd'ch'ast'at'ion'ida,
 bod'esp'ich'ac'oll'ights'ered'm'ac'f'lood
 usen'only' to'p'ign'ify' the'p'ast'ien'us'that
 P'ro'k'le'm'G'ive' the'le'ap'te'p'inciple'of
 mot'ion'anim'ated'ch'op'ian'w'ith'la'ave'ail
 that'is'emp'iss'ary'fant'p'ov'ing'e'feel'ing'ir,

[illegible]

nombre de questions et de réflexions. Pourquoi la vue ou la simple idée d'une belle femme nous cause-t-elle des mouvements et des désirs singuliers? Ce qui se passe alors dans certains organes, vient-il de la nature même de ces organes? Point du tout; mais du commerce et de l'espèce de sympathie de ces muscles avec l'imagination. Il n'y a ici qu'un premier ressort excité par le *bene placitum* des anciens, ou par l'image de la beauté, qui en excite un autre, lequel était fort assoupi, quand l'imagination l'a éveillé: et comment cela, si ce n'est par le désordre et le tumulte du sang et des esprits, qui galopent avec une promptitude extraordinaire, et vont gonfler les corps caverneux?

Puisqu'il est des communications évidentes entre la mère et l'enfant⁷, et qu'il est dur de nier des faits rapportés par Tulpius et par d'autres écrivains aussi dignes de foi (il n'y en a point qui le soient plus), nous croirons que c'est par la même voie que le fœtus ressent l'impétuosité de l'imagination maternelle, comme une cire molle reçoit toutes sortes d'impressions; et que les mêmes traces, ou envies de la mère, peuvent s'imprimer sur le fœtus, sans que cela puisse se comprendre, quoiqu'en disent Blondel et tous ses adhérents. Ainsi nous faisons réparation d'honneur au P.

Malebranche, beaucoup trop raillé de sa crédulité par les auteurs qui n'ont point observé d'assez près la nature et ont voulu l'assujettir à leur idées.

Moyle z a la proportionate de then fiamo Rope,
 Rope a in holes, Volsaiyet de leastg this. Les
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 b'esp' d'uplique n' of l'ast' n' tē d'el' r'educed
 to *expl'ain' n'g' p'he f'opmēna* by] the
 operations of the Holy Spirit.
 En fait t'is f'wat q' t'hi p'k' s' n' en y'brain is
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 i' n' b' e' a' d' , a' n' d' o' u' e' n' j' e' n' g' o' t' h' e' s' p' l' a' n' o' f' s' o' m' e'
 m' o' d' e' k' n' o' w' e' a' e' a' r' n' i' a' l' g' s' t' r' a' i' n' a' n' p' a' s' t' q' u' a' c' i' m' o' n'
 s' a' h' g' i' k' a' f' i' c' h' a' u' f' i' e' t' h' i' s' q' u' e' s' t' i' o' n' i' t' a' m' i' e' n' r' e'
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[illegible]

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[illegible]

sots qui s'en soient fait scrupule.
Comme chaque goutte de sperme contient une infinité de ces petits vers lorsqu'ils sont lancés à l'ovaire, il n'y a que le plus adroit, ou le plus vigoureux qui ait la force de s'insinuer et de s'implanter dans l'œuf que fournit la femme, et qui lui donne sa première nourriture. Cet œuf, quelquefois surpris dans les trompes de Fallope, est porté par ces canaux à la matrice, où il prend racine, comme un grain de blé dans la terre. Mais quoiqu'il y devienne monstrueux par sa croissance de 9 mois, il ne diffère point des œufs des autres femelles, si ce n'est que sa peau (l'*amnios*) ne se durcit jamais, et se dilate prodigieusement, comme on en peut juger en comparant les fœtus trouvés en situation et près d'éclore (ce que j'ai eu le plaisir d'observer dans une femme morte un moment avant l'accouchement), avec d'autres petits embryons très proches de leur origine: car alors c'est toujours l'œuf dans sa coque, et l'animal dans l'œuf, qui, gêné dans ses mouvements, cherche machinalement à voir le jour; et pour y réussir, il commence par rompre avec la tête cette membrane, d'où il sort, comme le poulet, l'oiseau, etc., de la leur. J'ajouterai une observation que je ne trouve nulle part; c'est que l'*amnios* n'en est pas plus mince, pour s'être prodigieusement étendu; semblable en cela à la matrice dont la substance même se gonfle de sucs infiltrés, indépendamment de la réplétion et du déploiement de tous ses

coudes vasculoux.

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obusabondsixtraâma, platte of which
thuplasterka vedel'èhonsmd flowers;
everywhere is shown the same luxury
of nature, and finally the directing
principle of plants is placed where we

have our soul, that other quintessence
of man.

~~Telle est l'uniformité de la nature~~
~~qu'on comme beg à s'engit oetel il alogie~~
~~the rælogie of the arigéall with the~~
~~l'egantle à la glante. Of ena être un éhant~~
~~Par la pte de la semence animal-plante,~~
~~qu'ich irrégatatinge chate fig bon me~~
~~les ptyde, son pefior d' autres fonctions~~
~~phapre existia d' humains....~~

Voilà à peu près tout ce qu'on sait de
la génération. Que les parties qui
s'attirent, qui sont faites pour s'unir
ensemble et pour occuper telle ou telle
place, se réunissent toutes suivant leur
nature; et qu'ainsi se forment les yeux,
le cœur, l'estomac et enfin tout le
corps, comme de grands hommes l'ont
écrit, cela est possible. Mais, comme
l'expérience nous abandonne au
milieu des ces subtilités, je ne
supposerai rien, regardant tout ce qui
ne frappe pas mes sens comme un
mystère impénétrable. Il est si rare que
les deux semences se rencontrent dans
le congrès, que je serais tenté de croire
que la semence de la femme est inutile
à la génération.

Mais comment en expliquer les
phénomènes, sans ce commode
rapport de parties, qui rend si bien
raison des ressemblances des enfants,
tantôt au père, et tantôt à la mère?
D'un autre côté, l'embarras d'une
explication doit-elle contrebalancer un
fait? Il me paraît que c'est le mâle qui
fait tout, dans une femme qui dort,
comme dans la plus lubrique.

L'arrangement des parties serait donc
fait de toute éternité dans le germe, ou

dans le ver même de l'homme. Mais tout ceci est fort au-dessus de la portée des plus excellents observateurs. Comme ils n'y peuvent rien saisir, ils ne peuvent pas plus juger de la mécanique de la formation et du développement des corps, qu'une taupe du chemin qu'un cerf peut parcourir.

[illegible]

[illegible]

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 proltérstierof lpoisinasetsyehablab lessbutorp

déplacemens conjointement, séparés par les deux De
séparées l'un de l'autre. Which he has strongly attached to Messieurs
de Port Royal. Mettrie's read this in an extract
from the treatise on vertigo by M. de la
Mettrie.) par les vaisseaux. Est-il sûr qu'il n'y
en a point par les nerfs? ↑
Haller in the *Transact. Philosoph.* ↑
Haller dans les *Transact. Philosoph.* ↑

9
Boerhaave, *Inst. Med.* et tant d'autres. ↑

THE NATURAL HISTORY OF THE SOUL.

BY JEAN OFFRAY DE LA METTRIE.

EXTRACTS.

CHAPTER II. CONCERNING MATTER.

All philosophers who have examined attentively the nature of matter, considered in itself, independently of all the forms which constitute bodies, have discovered in this substance, diverse properties proceeding from an absolutely unknown essence. Such are, (1) the capacity of taking on different forms, which are produced in matter itself, by which matter can acquire moving force and the faculty of feeling; (2) actual extension, which these philosophers have rightly recognized as an attribute, but not as the essence, of matter.

However, there have been some, among others Descartes, who have insisted on reducing the essence of matter to simple extension, and on limiting all the properties of matter to those of extension; but this opinion has been rejected by all other modern philosophers, ... so that the power of acquiring moving force, and the faculty of feeling as well as that of extension, have been from all time considered as essential properties⁸⁷ of matter.

All the diverse properties that are observed in this unknown principle demonstrate a being in which these same properties exist, a being which must therefore exist through itself. But we can not conceive, or rather it seems impossible, that a being which exists through itself should be able neither to create nor to annihilate itself. It is evident that only the forms to which its essential properties make it susceptible can be destroyed and reproduced in turn. Thus, does experience force us to confess that nothing can come from nothing.

All philosophers who have not known the light of faith, have thought that this substantial principle of bodies has existed and will exist forever, and that the elements of matter have an indestructible solidity which forbids the fear that the world is going to fall to pieces. The majority of Christian philosophers also recognize that the substantial principle of bodies exists necessarily through itself, and that the power of beginning or ending does not accord with its nature. One finds that this view is upheld by an author of the last century who taught theology in Paris.

CHAPTER III. CONCERNING THE EXTENSION OF MATTER.

Although we have no idea of the essence of matter, we can not refuse to admit the existence of the properties which our senses discover in it.

I open my eyes, and I see around me only matter, or the extended. Extension is then a property which always belongs to all matter, which can belong to matter alone, and which therefore is inseparable from the substance of matter.

This property presupposes three dimensions in the substance of bodies, length, width, and depth. Truly, if we consult our knowledge, which is gained entirely from the senses, we cannot conceive of matter, or the substance of bodies, without having the idea of a being which is at the same time long, broad, and deep; because the idea of these three dimensions is necessarily bound up with our idea of every magnitude or quantity.

Those philosophers who have meditated most concerning matter do not understand by the extension of this substance, a solid extension composed of distinct parts, capable of resistance. Nothing is united, nothing is divided in this extension; for there must be a force which separates to divide, and another force to unite the divided parts. But in the opinion of these physical philosophers matter has no actually active force, because every force can come only from movement, or from some impulse or tendency toward movement, and they recognize in matter, stripped of all form by abstraction, only a potential moving force.

This theory is hard to conceive, but given its principles, it is rigorously true in its consequences. It is one of those algebraic truths which is more readily believed than conceived by the mind.

The extension of matter is then but a metaphysical extension, which according to the idea of these very philosophers, presents nothing to affect our senses. They rightly think that only solid extension can make an impression on our senses. It thus seems to us that extension is an attribute which constitutes part of the metaphysical form, but we are far from thinking that extension constitutes its essence.

However, before Descartes, some of the ancients made the essence of matter consist in solid extension. But this opinion, of which all the Cartesians have made much, has at all times been victoriously combated by clear reasons, which we will set forth later, for order demands that we first examine to what the properties of extension can be reduced.

CHAPTER V. CONCERNING THE MOVING FORCE OF MATTER.

The ancients, persuaded that there is no body without a moving force, regarded the substance of bodies as composed of two primitive attributes. It was held that, through one of these attributes, this substance has the capacity for moving and, through the other, the capacity for being moved.⁸⁸ As a matter of fact, it is impossible not to conceive these two attributes in every moving body, namely, the thing which moves, and the same thing which is moved.

It has just been said that formerly the name, matter, was given to the substance of bodies, in so far as it is susceptible of being moved. When capable of moving this same matter was known by the name of “active principle”.... But these two attributes seem to depend so essentially on each other that Cicero, in order better to state this essential and primitive union of matter with its moving principle, says that each is found in the other. This expresses very well the idea of the ancients.

From this it is clear that modern writers have given us but an inexact idea of matter in attempting (through a confusion ill understood) to give this name to the substance of bodies. For, once more, matter, or the passive principle of the substance of bodies, constitutes only one part of this substance. Thus it is not surprising that these modern thinkers have not discovered in matter moving force and the faculty of feeling.

It should now be evident at the first glance, it seems to me, that if there is an active principle it must have, in the unknown essence of matter, another source than extension. This proves that simple extension fails to give an adequate idea of the complete essence or metaphysical form of the substance of bodies, and that this failure is due solely to the fact that extension excludes the idea of any activity in matter. Therefore, if we demonstrate this moving principle, if we show that matter, far from being as indifferent as it is supposed to be, to movement and to rest, ought to be regarded as an active, as well as a passive substance, what resource can be left to those who have made its essence consist in extension?

The two principles of which we have just spoken, extension and moving force, are then but potentialities of the substance of bodies; for in the same way in which this substance is susceptible of movement, without actually being moved, it also has always, even when it is not moving itself, the faculty of spontaneous motion.

The ancients have rightly noticed that this moving force acts in the substance of bodies only when the substance is manifested in certain forms; they have also observed that the different motions which it produces are all subject to these different forms or regulated by them. That is why the forms, through which the substance of bodies can not only move, but also move in different ways, were called material forms.

Once these early masters had cast their eyes on all the phenomena of nature, they discovered in the substance of bodies, the power of self-movement. In fact, this substance either moves itself, or when it is in motion, the motion is communicated to it by another substance. But can anything be seen in this substance, save the substance itself in action; and if sometimes it seems to receive a motion that it has not, does it receive that motion from any cause other than this same kind of substance, whose parts act the one upon the other?

If, then, one infers another agent, I ask what agent, and I demand proofs of its

existence. But since no one has the least idea of such an agent, it is not even a logical entity. Therefore it is clear that the ancients must have easily recognized an intrinsic force of motion within the substance of bodies, since in fact it is impossible to prove or conceive any other substance acting upon it.

Descartes, a genius made to blaze new paths and to go astray in them, supposed with some other philosophers that God is the only efficient cause of motion, and that every instant He communicates motion to all bodies. But this opinion is but an hypothesis which he tried to adjust to the light of faith; and in so doing he was no longer attempting to speak as a philosopher or to philosophers. Above all he was not addressing those who can be convinced only by the force of evidence.

The Christian Scholastics of the last centuries have felt the full force of this reflection; for this reason they have wisely limited themselves to purely philosophic knowledge concerning the motion of matter, although they might have shown that God Himself said that He had “imprinted an active principle in the elements of matter (Gen. i; Is. lxvi).”

One might here make up a long list of authorities, and take from the most celebrated professors the substance of the doctrine of all the rest; but it is clear enough, without a medley of citations, that matter contains this moving force which animates it, and which is the immediate cause of all the laws of motion.

CHAPTER VI. CONCERNING THE SENSITIVE FACULTY OF MATTER.

We have spoken of two essential attributes of matter, upon which depend the greater number of its properties, namely extension and moving force. We have now but to prove a third attribute: I mean the faculty of feeling which the philosophers of all centuries have found in this same substance. I say all philosophers, although I am not ignorant of all the efforts which the Cartesians have made, in vain, to rob matter of this faculty. But in order to

avoid insurmountable difficulties, they have flung themselves into a labyrinth from which they have thought to escape by this absurd system “that animals are pure machines.”⁸⁹

An opinion so absurd has never gained admittance among philosophers, except as the play of wit or as a philosophical pastime. For this reason we shall not stop to refute it. Experience gives us no less proof of the faculty of feeling in animals than of feeling in men....

There comes up another difficulty which more nearly concerns our vanity: namely, the impossibility of our conceiving this property as a dependence or attribute of matter. Let it not be forgotten that this substance reveals to us only ineffable characters. Do we understand better how extension is derived from its essence, how it can be moved by a primitive force whose action is exerted without contact, and a thousand other miracles so hidden from the gaze of the most penetrating eyes, that (to paraphrase the idea of an illustrious modern writer) they reveal only the curtain which conceals them?

But might not one suppose as some have supposed, that the feeling which is observed in animated bodies, might belong to a being distinct from the matter of these bodies, to a substance of a different nature united to them? Does the light of reason allow us in good faith to admit such conjectures? We know in bodies only matter, and we observe the faculty of feeling only in bodies: on what foundation then can we erect an ideal being, disowned by all our knowledge?

However, we must admit, with the same frankness, that we are ignorant whether matter has in itself the faculty of feeling, or only the power of acquiring it by those modifications or forms to which matter is susceptible; for it is true that this faculty of feeling appears only in organic bodies.

This is then another new faculty which might exist only potentially in matter, like all the others which have been mentioned; and this was the hypothesis of the ancients, whose philosophy, full of insight and penetration, deserves to be raised above the ruins of the philosophy of the moderns. It is in vain that the latter disdain the sources too remote from them. Ancient philosophy will always hold its own among those who are worthy to judge it, because it forms (at least in relation to the subject of which I am treating) a system that is solid and well articulated like the body, whereas all these scattered members of modern philosophy form no system.

APPENDIX.

OUTLINES AND NOTES.

BY GERTRUDE CARMAN BUSSEY.

LA METTRIE'S RELATION TO HIS PREDECESSORS AND TO HIS SUCCESSORS.

I. The Historical Relation of La Mettrie to René Descartes (1596–1650).

The most direct source of La Mettrie's work, if the physiological aspect of his system is set aside, is found in the philosophy of Descartes. In fact it sometimes seems as if La Mettrie's materialism grew out of his insistence on the contradictory character of the dualistic system of Descartes. He criticises Descartes's statement that the body and soul are absolutely independent, and takes great pains to show the dependence of the soul on the body. Yet though La Mettrie's system may be opposed to that of Descartes¹ from one point of view, from another point of view it seems to be a direct consequence of it. La Mettrie himself recognizes this relationship and feels that his doctrine that man is a machine, is a natural inference from Descartes's teaching that animals are mere machines.² Moreover La Mettrie carries on Descartes's conception of the body as a machine, and many of his detailed discussions of the machinery of the body seem to have been drawn from Descartes.

It should be noted that La Mettrie did justice to Descartes, and realized how much all philosophers owed to him. He insisted moreover that Descartes's errors were due to his failure to follow his own method.³ Yet La Mettrie's method was different from that of Descartes, for La Mettrie was an empiricist⁴ without rationalistic leaning. As regards doctrine: La Mettrie differed from Descartes in his opinion of matter. Since he disbelieved in any spiritual reality, he gave matter the attributes of motion and thought, while Descartes insisted that the one attribute of matter is extension.⁵ It was a natural consequence of La Mettrie's disbelief in spiritual substance that he could throw doubt on the existence of God.⁶ On the other hand the belief in God was one of the foundations of Descartes's system. La Mettrie tried to

show that Descartes's belief in a soul and in God was merely designed to hide his true thought from the priests, and to save himself from persecution.⁷

Ila. The Likeness of La Mettrie to the English Materialists, Thomas Hobbes (1588–1679) and John Toland (1670–1721).

The influence of Descartes upon La Mettrie cannot be questioned but it is more difficult to estimate the influence upon him of materialistic philosophers. Hobbes published "The Leviathan" in 1651 and "De Corpore" in 1655. Thus he wrote about a century before La Mettrie, and since the eighteenth century was one in which the influence of England upon France was very great, it is easy to suppose that La Mettrie had read Hobbes. If so, he must have gained many ideas from him. The extent of this influence is, however, unknown, for La Mettrie rarely if ever quotes from Hobbes, or attributes any of his doctrines to Hobbes.

In the first place, both Hobbes and La Mettrie are thoroughgoing materialists. They both believe that body is the only reality, and that anything spiritual is unimaginable.⁸ Furthermore their conceptions of matter are very similar. According to La Mettrie, matter contains the faculty of sensation and the power of motion as well as the quality of extension.⁹ This same conception of matter is held by Hobbes, for he specifically attributes extension and motion to matter, and then reduces sensation to a kind of internal motion.¹⁰ Thus sensation also may be an attribute of matter. Moreover Hobbes and La Mettrie are in agreement on many smaller points, and La Mettrie elaborates much that is suggested in Hobbes. They both believe that the passions are dependent on bodily conditions.¹¹ They agree in the belief that all the differences in men are due to differences in the constitution and organization of their bodies.¹² They both discuss the nature and importance of language.¹³

Hobbes differs from La Mettrie in holding that we can be sure that God exists as the cause of this world.¹⁴ However even though he thinks that it is possible to know that God exists, he does not believe that we can know his nature.

La Mettrie's system may be regarded as the application of a system like that

of Hobbes to the special problem of the relation of soul and body in man; for if there is nothing in the universe but matter and motion, it inevitably follows that man is merely a very complicated machine.

There is great similarity also between the doctrine of La Mettrie and that of Toland. It is interesting to note the points of resemblance and of difference. Toland's "Letters to Serena," which contain much of his philosophical teaching, were published in 1704. There is a possibility therefore that La Mettrie read them and gained some suggestions from them.

The point most emphasized in Toland's teaching¹⁵ is that motion is an attribute of matter. He argues for this belief on the ground that matter must be essentially active in order to undergo change,¹⁶ and that the conception of the inertness of matter is based on the conception of absolute rest, and that this absolute rest is nowhere to be found.¹⁷ Since motion is essential to matter, there is no need, Toland believes, to account for the beginning of motion. Those who have regarded matter as inert have had to find some efficient cause for motion, and to do this, they have held that all nature is animated. But this pretended animation is utterly useless, since matter is itself endowed with motion.¹⁸ The likeness to La Mettrie is evident. La Mettrie likewise opposes the doctrine of the animation of matter, and the belief in any external cause of motion.¹⁹ Yet he feels the need of postulating some beginning of motion,²⁰ and although he uses the conception so freely, he does not agree with Toland that the nature of motion is known. He believes that it is impossible to know the nature of motion,²¹ while Toland believes that the nature of motion is self-evident.²²

Another point of contrast between Toland and La Mettrie is in their doctrines of God. Toland believes that God, "a pure spirit or immaterial being," is necessary for his system,²³ while La Mettrie questions God's existence and insists that immateriality and spirituality are fine words that no one understands.

It must be admitted, in truth, that La Mettrie and Toland have different interests and different points of view. Toland is concerned to discover the essential nature of matter, while La Mettrie's problem is to find the specific relation of body and mind. On this relation, he builds his whole system.

b. The Relation of La Mettrie to an English Sensationalist: John Locke (1632–

1704).

Locke's "Essay Concerning Human Understanding" was published in 1690, and La Mettrie, like most cultured Frenchmen of the Enlightenment, was influenced by his teaching. The main agreement between Locke and La Mettrie is in their doctrine that all ideas are derived from sensation. Both vigorously oppose the belief in innate ideas,²⁴ teaching that even our most complex and our most abstract ideas are gained through sensation. But La Mettrie does not follow Locke in analyzing these ideas and in concluding that many sensible qualities of objects—such as colors, sounds, etc.—have no existence outside the mind.²⁵ He rejects Locke's doctrine of spiritual substances,²⁶ and opposes Locke's theistic teaching, laying stress, on the other hand, upon Locke's admission of the possibility that "thinking being may also be material."²⁷

IIIa. The Likeness, probable but unacknowledged, to La Mettrie, of the French Sensationalists, Etienne Bonnot de Condillac (1715–1780) and Claude Adrien Helvetius (1715–1771).

Condillac's "Traité des sensations" was published about ten years after La Mettrie's "L'histoire naturelle de l'âme," and therefore it is probable that Condillac had read this work, and gained some ideas from it. Yet Condillac never mentions La Mettrie's name nor cites his doctrines. This omission may be accounted for by the fact that the works of La Mettrie had been so condemned that later philosophers wished to conceal the similarity of their doctrines to his. Whether the sensationalists were influenced by his teachings or not, there is such a profound likeness in their teachings, that La Mettrie may well be regarded as one of the first French sensationalists as well as one of the leading French materialists of the time.

Condillac and La Mettrie agree that experience is the source of all knowledge. As Lange suggests,²⁸ La Mettrie's development of reason from the imagination may have suggested to Condillac the way to develop all the faculties from the soul. La Mettrie asserts that reason is but the sensitive soul contemplating its ideas, and that imagination plays all the rôles of the soul,

while Condillac elaborates the same idea, and shows in great detail how all the faculties of the soul are but modifications of sensation.²⁹

Both La Mettrie and Condillac believe that there is no gulf between man and the lower animals; but this leads to a point of disagreement between the two philosophers, for Condillac absolutely denies that animals can be mere machines,³⁰ and we must suppose that he would the more ardently oppose the teaching that man is merely a complicated machine! Condillac finally, unlike La Mettrie, believes in the existence of God. A final point of contrast also concerns the theology of the two writers. La Mettrie insists that we can not be sure that there is any purpose in the world, while Condillac affirms that we can discern intelligence and design throughout the universe.³¹

Like La Mettrie and Condillac, Helvetius teaches that all the faculties of the mind can be reduced to sensation.³² Unlike La Mettrie, he specifically distinguishes the mind from the soul, and describes the mind as a later developed product of the soul or faculty of sensation.³³ This idea may have been suggested by La Mettrie's statement that reason is a modification of sensation. Helvetius, however, unlike La Mettrie, does not clearly decide that sensation is but a result of bodily conditions, and he admits that sensation may be a modification of a spiritual substance.³⁴ Moreover, he claims that climate and food have no effect on the mind, and that the superiority of the understanding is not dependent on the strength of the body and its organs.³⁵

La Mettrie and Helvetius resemble each other in ethical doctrine. Both make pleasure and pain the ruling motives of man's conduct. They claim that all the emotions are merely modifications of corporeal pleasure and pain, and that therefore the only principle of action in man is the desire for pleasure and the fear of pain.³⁶

b. The Likeness to La Mettrie of the French Materialist, Baron Paul Heinrich Dietrich von Holbach (1723–1789).

As Condillac and Helvetius emphasize the sensationalism taught by La Mettrie, so Holbach's book is a reiteration and elaboration of the materialism set forth in La Mettrie's works. The teaching of Holbach is so like that of La Mettrie, that the similarity can hardly be a coincidence.

La Mettrie regards experience as the only teacher. Holbach dwells on this same idea, and insists that experience is our only source of knowledge in all matters.³⁷ Holbach likewise teaches that man is a purely material being. He disbelieves in any spiritual reality whatsoever, and makes matter the only substance in the world. He lays stress, also, on one thought which is a natural consequence of La Mettrie's teaching. La Mettrie has limited the action of the will and has insisted that the will is dependent on bodily conditions. Holbach goes further and declares repeatedly that all freedom is a delusion, and that man is controlled in every action by rigid necessity.³⁸ This teaching seems to be the natural outcome of the belief that man is a machine.

Holbach's atheistic theology is more extreme than his predecessor's, for La Mettrie admits that God may exist, while Holbach vigorously opposes the possibility. Moreover Holbach holds the opinion, barely suggested by La Mettrie, that an atheistic doctrine would ameliorate the condition of mankind.³⁹ He insists that the idea of God has hindered the progress of reason and interfered with natural law. Holbach is indeed the only one of the philosophers here discussed, who frankly adopts a fatalistic and atheistic doctrine of the universe. In these respects, his teaching is the culmination of French materialism.

¹ "L'histoire naturelle de l'âme," chapters XI, VIII. ↑

² "Man a Machine," p. 142. Cf. La Mettrie's commentary on Descartes's teaching in "Abrégé des systèmes philosophiques," *Œuvres*, Tome 2. ↑

³ "Abrégé des systèmes, Descartes," p. 6, *Œuvres Philosophiques*, Tome 2. ↑

⁴ "Man a Machine," page 89. Cf. "L'histoire naturelle de l'âme" (or "Traité de l'âme"), *Œuvres*, 1746, p. 229. ↑

⁵ Descartes, "Principles," Part II, Prop. 4. ↑

⁶ "Man a Machine," pp. 122–126. ↑

⁷ *Ibid.*, p. 142. ↑

⁸ Hobbes, "Leviathan," Part III, Chap. 34; Part I, Chap. XII, Open Court Edition, p. 169. ↑

⁹ "L'histoire naturelle de l'âme," Chapters III, V, and VI. ↑

- ¹⁰
“Leviathan,” Part I, Chap. I. Cf. “Concerning Body,” Part IV, Chap. XXV, 2. ↑
- ¹¹
“Man a Machine,” pp. 90–91. ↑
- ¹²
“Leviathan,” Part I, Chap. VI, Molesworth Ed., p. 40. Cf. “Man a Machine,” p. 90. ↑
- ¹³
Ibid., Part I, Chap. IV. Cf. “Man a Machine,” p. 103. ↑
- ¹⁴
Ibid., Part I, Chap. XII. ↑
- ¹⁵
“Letters to Serena,” V, p. 168. ↑
- ¹⁶
Ibid., p. 196. ↑
- ¹⁷
Ibid., p. 203. ↑
- ¹⁸
Ibid., p. 199. ↑
- ¹⁹
“L’histoire naturelle de l’âme,” Chap. V, p. 94. ↑
- ²⁰
“Man a Machine,” p. 139. ↑
- ²¹
“Man a Machine,” p. 140. ↑
- ²²
“Letters to Serena,” V, p. 227. ↑
- ²³
Ibid., V, p. 234. ↑
- ²⁴
John Locke, “Essay Concerning Human Understanding,” Book I, Book II, Chap. I. ↑
- ²⁵
Locke, “Essay,” Book II, Chap. 8. ↑
- ²⁶
Ibid., Book II, Chap. 23. ↑
- ²⁷
Ibid., Book IV, Chap. 10. For La Mettrie’s summary of Locke, cf. his “Abrégé des systèmes,” *Œuvres*, Tome 2. ↑
- ²⁸
F. A. Lange, “History of Materialism,” Vol. II, Chap. II. ↑
- ²⁹
“Traité des sensations,” Part I. ↑
- ³⁰
“Traité des animaux,” Chap. I, p. 454. ↑
- ³¹
“Traité des animaux,” Chap. VI, p. 577 ff. ↑
- ³²

“Treatise on Man,” Sect. II, Chap. I, p. 96. ↑

33

Ibid., Sect. II, Chap. II, p. 108. ↑

34

“Essays on the Mind,” Essay II, Chap. I, p. 35. ↑

35

“Treatise on Man,” Chap. XII, p. 161. ↑

36

Ibid., Chap. IX, p. 146; Chap. VII, p. 129. ↑

37

“Système de la nature,” Vol. I, Chap. I, p. 6. ↑

38

“Système de la nature,” Vol. I, Chap. VI, p. 94. ↑

39

Ibid., Vol. II, Chap. XVI, p. 451, and Chap. XXVI, p. 485. Cf. “Man a Machine,” pp. 125–126. ↑

OUTLINE OF LA METTRIE'S METAPHYSICAL DOCTRINE.

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- c.* Atheism Makes for Happiness 55, 126f.

NOTES.¹

NOTE ON FREDERICK THE GREAT'S EULOGY.

This translation is made from the third volume, pp. 159 ff. of “Œuvres de Frédéric II., Roi de Prusse, Publiées du vivant de l'Auteur,” Berlin, 1789.

La Mettrie was received at the court of Frederick the Great, when he had been driven from Holland on account of the heretical teaching of “L'Homme Machine,” The “Eloge” was read by Darget, the secretary of the king, at a public meeting of the Academy of Berlin, to which, at the initiative of Frederick, La Mettrie had been admitted.

The careful reader will not fail to note that Frederick's arithmetic is at fault, and that La Mettrie died at the age of forty-one, not forty-three, years.

At a few points, perhaps, the *Eloge* demands elucidation. Coutances, like Caen, is a Norman town. St. Malo lies, just over the border, in Brittany. La Mettrie's military service was with the French in the Silesian wars against Maria Theresa. The battle of Dettingen was fought in Bavaria and was won by the Austrians through the aid given by George II of England to Maria Theresa. The battle of Fontenoy in the Netherlands was the only victory of the French in this war.

Other accounts of the life of La Mettrie are:

J. Assézat, Introduction to “L'Homme Machine,” Paris, 1865.

F. A. Lange, “History of Materialism.”

Ph. Damiron, "Histoire de la philosophie du dix-huitième siècle," Paris, 1858.

N. Quépat, "La philosophie matérialiste au XVIII^e siècle. Essai sur La Mettrie, sa vie, et ses œuvres." Paris, 1873.

NOTES ON MAN A MACHINE.

1. "*Matter may well be endowed with the faculty of thought.*" Although La Mettrie attempts to "avoid this reef," by refraining from the use of these words, yet he asserts throughout his work that sensations, consciousness, and the soul itself are modifications of matter and motion.

The possibility of matter being endowed with the faculty of thought, is denied by Elie Luzac, the publisher of "L'homme machine," in his work "L'homme plus que machine." In this work he tries to disprove the conclusions of "L'homme machine." He says: "We have therefore proved by the idea of the inert state of matter, by that of motion, by that of relations, by that of activity, by that of extension, that matter can not be possessed of the faculty of thinking".... "To be brief, I say, that if, by a material substance, we understand that matter which falls under the cognizance of our senses, and which is endowed with the qualities we have mentioned, the soul can not be material: so that it must be immaterial, and, for the same reason, God could not have given the faculty of thinking to matter, since He can not perform contradictions."²

2. "*How can we define a being whose nature is absolutely unknown to us?*" La Mettrie uses this as an argument against the belief in a soul, and yet he later admits that the "nature of motion is as unknown to us as the nature of matter." It is difficult then to see why there is more reason to doubt the existence of spirit, than to doubt the existence of matter. Locke makes this point very well. "It is for want of reflection that we are apt to think that our senses show us nothing but material things. Every act of sensation, when duly considered, gives us an equal view of both parts of nature, the corporeal and spiritual."³... "If this notion of immaterial spirit may have, perhaps, some difficulties in it not easy to be explained, we have therefore no more reason to

deny or doubt the existence of such spirits, than we have to deny or doubt the existence of body because the notion of body is cumbered with some difficulties, very hard and perhaps impossible to be explained or understood by us.”⁴

3. “*Author of the ‘Spectacle de la nature.’*” Noel Antoine Pluche (1688–1761) was a Jansenist author. He was Director of the College of Laon, but was deprived of his position on account of his refusal to adhere to the bull “Unigenitus.” Rollin then recommended him to Gasville, intendant of Normandy, who entrusted him with his son’s education. He finally settled in Paris. His principal works are: “*Spectacle de la nature*,” (Paris, 1739); “*Mécanique des langues et l’art de les enseigner*,” (Paris, 1751); “*Harmonie des Psaumes et de l’Evangile*,” (Paris, 1764); “*Concorde de la géographie des différents ages*,” (Paris, 1765).⁵

La Mettrie describes Pluche in the “*Essais sur l’esprit et les beaux esprits*” thus: “Without wit, without taste, he is Rollin’s pedant. A superficial man, he had need of the work of M. Réaumur, of whom he is only a stale and tiresome imitator in the flat little sayings scattered in his dialogues. It was with the works of Rollin as with the ‘*Spectacle de la Nature*,’ one made the fortune of the other: Gaçon praised Person, Person praised Gaçon, and the public praised them both.”⁶

This quotation from La Mettrie occurs in Assézat’s edition of La Mettrie’s “*L’homme machine*,” which was published as the second volume of the series “*Singularités physiologiques*” (1865). Assézat was a French publisher and writer. He was at one time Secretary of the Anthropological Society, and collaborated with other writers in the publication of “*La Revue Nationale*,” “*La Revue de Paris*,” and “*La Pensée nouvelle*.” His notes to “*L’Homme Machine*” show great knowledge concerning physiological subjects. He intended to publish a complete edition of Diderot’s works, but overwork on this undermined his health, so that he was unable to complete it.⁷

4. Torricelli was a physicist and mathematician who lived from 1608 to 1647. He was a disciple of Galileo, and acted as his amanuensis for three months before Galileo’s death. He was then nominated as grand-ducal mathematician and professor of mathematics in the Florentine Academy. In 1643, he made his most famous discovery. He found that the height to which a liquid will rise in a closed tube, depends on the specific gravity of the liquid, and concludes from this that the column of liquid is sustained by atmospheric pressure. This discovery did away with the obscure idea of a *fuga vacui*, and

laid bare the principle on which mercurial barometers are constructed. For a long time the mercurial thermometer was called the “Torricellian tube,” and the vacuum which the barometer includes is still known as a “Torricellian vacuum.”⁸

5. “*Only the physicians have a right to speak on this subject.*” Luzac says: “’Tis true that if the materiality of the soul was proved, the knowledge of her would be an object of natural philosophy, and we might with some appearance of reason reject all arguments to the contrary which are not drawn from that science. But if the soul is not material, the investigation of its nature does not belong to natural philosophy, but to those who search into the nature of its faculties, and are called metaphysicians.”⁹

6. “*Man is ... a machine.*” This is the first clear statement of this theory, which as the title of the work indicates, is the central doctrine of this work. Descartes had strongly denied the possibility of conceiving man as a machine. “We may easily conceive a machine to be so constructed that it emits vocables, and even that it emits some correspondent to the action upon it of external objects which cause a change in its organs,... but not that it should emit them variously so as appositely to reply to what is said in its presence, as men of the lowest grade of intellect can do.”¹⁰

7. “*Let us then take in our hands the staff of experience.*” La Mettrie repeatedly emphasizes the belief that knowledge must come from experience. Moreover he confines this experience to sense experience, and concludes “*L’histoire naturelle de l’âme*” with these words: “No senses, no ideas. The fewer senses there are: the fewer ideas. No sensations experienced, no ideas. These principles are the necessary consequence of all the observations and experiences that constitute the unassailable foundation of this work.”

This doctrine is opposed to the teaching of Descartes, who insists that “neither our imagination nor our senses can give us assurance of anything unless our understanding intervene.”¹¹ Moreover Descartes believes that the senses are fallacious, and that the ideal method for philosophy is a method corresponding to that of mathematics.¹² Condillac and Holbach agree with La Mettrie’s opinion. Thus, Condillac teaches that man is nothing more than what he has become by the use of his senses.¹³ And Holbach says: “As soon as we take leave of experience, we fall into the chasm where our imagination leads us astray.”¹⁴

8. “Galen (Galenus) Claudius, 130 to *circa* 210 A. D. An eminent Greek

physician and philosopher. Born at Pergamus, Mysia, he studied both the Platonic and Peripatetic systems of philosophy. Satyrus instructed him in anatomy. He traveled extensively while young to perfect his education. About 165 A. D. he moved to Rome, and became very celebrated as a surgeon and practising physician, attending the family of Marcus Aurelius. He returned to Pergamus, but probably visited Rome three or four times afterwards. He wrote in philosophy, logic, and medicine. Many, probably most, of his works are lost. He was the one medical authority for thirteen centuries, and his services to logic and to philosophy were also great.”¹⁵

9. The author of “L’histoire de l’âme” is La Mettrie himself.

10. Hippocrates is often termed the “father of medicine.” He was born in Cos in 460 B. C. He studied medicine under his father, Heraclides, and Herodicus of Selymbria; and philosophy under Gorgias and Democritus. He was the first to separate medicine from religion and from philosophy. He insisted that diseases must be treated by the physician, as if they were governed by purely natural laws. The Greeks had such respect for dead bodies that Hippocrates could not have dissected a human body, and consequently his knowledge of its structure was limited, but he seems to have been an acute and skilful observer of conditions in the living body. He wrote several works on medicine, and in one of them showed the first principles on which the public health must be based. The details of his life are hidden by tradition, but it is certain that he was regarded with great respect and veneration by the Greeks.¹⁶

11. “*The different combinations of these humors....*” Compare this with Descartes’s statement that the difference in men comes from the difference in the construction and position of the brain, which causes a difference in the action of the animal spirits.¹⁷

12. “*This drug intoxicates, like wine, coffee, etc., each in its own measure, and according to the dose.*” Descartes also speaks of the effect of wine. “The vapors of wine, entering the blood quickly, go from the heart to the brain, where they are converted into spirits, which being stronger and more abundant than usual are capable of moving the body in several strange fashions.”¹⁸

13. The quotation from Pope is from the “Moral Essays,” published 1731 to 1735, Epistle I, 1, 69.

14. Jan Baptista Van Helmont (1578–1644) was a Flemish physician and chemist. He is noted for having demonstrated the necessity of the balance in chemistry, and for having been among the first to use the word “gas.” His works were published as “Ortus Medicinae,” 1648.¹⁹

15. The author of “Lettres sur la physiognomie” was Jacques Pernety or Pernetti. He was born at Chazelle-sur-Lyon, was for some years canon at Lyons, and died there in 1777.²⁰

16. Boerhaave. See [Note 78](#).

17. Pierre Louis Moreau de Maupertuis (1698–1759) was a French mathematician, astronomer and philosopher. He supported the Newtonian theory against the Cartesians. In 1740 he became president of the Academy of Berlin. He was the head of the expedition which was sent by Louis XV to measure a degree of longitude in Lapland. Voltaire satirized Maupertuis in the “Diatribes du Docteur Akakia.”²¹

18. Luzac sums up the preceding facts by saying: “Here are a great many facts, but what is it they prove? only that the faculties of the soul arise, grow, and acquire strength in proportion as the body does; so that these same faculties are weakened in the same proportion as the body is.... But from all these circumstances it does not follow that the faculty of thinking is an attribute of matter, and that all depends on the manner in which our machine is made, that the faculties of the soul arise from a principle of animal life, from an innate heat or force, from an irritability of the finest parts of the body, from a subtil ethereal matter diffused through it, or in a word, from all these things taken together.”²²

19. “*The diverse states of the soul are therefore always correlative with those of the body.*” This view is in diametrical opposition to the teaching of Descartes, who says: “The soul is of a nature wholly independent of the body.”²³ Yet Descartes also states that there is an intimate connection between the two. “The Reasonable Soul ... could by no means be educed from the power of matter ... it must be expressly created; and it is not sufficient that it be lodged in the human body, exactly like a pilot in a ship, unless perhaps to move its members, but ... it is necessary for it to be joined and united more closely to the body, in order to have sensations and appetites similar to ours, and thus constitute a real man.”²³

Holbach later emphasizes this close connection between body and soul, which

is so insisted upon by La Mettrie. "If freed from our prejudices we wish to see our soul, or the moving principle which acts in us, we shall remain convinced that it is part of our body, that it can not be distinguished from the body except by an abstraction, that it is but the body itself considered relatively to some of the functions or faculties to which its nature and particular organization make it susceptible. We shall see that this soul is forced to undergo the same changes as the body, that it grows and develops with the body.... Finally we can not help recognizing that at some periods it shows evident signs of weakness, sickness, and death."²⁴

20. "Peyronie (François Gigot de la), a French surgeon, born in Montpellier, the fifteenth of January, 1678, died the twenty-fifth of April, 1747. He was surgeon of the hospital of Saint-Eloi de Montpellier and instructor of anatomy to the Faculty; then, in 1704, served in the army. In 1717 he became reversioner of the position of first surgeon to Louis XV; in 1731, steward of the Queen's palace; in 1735, a doctor of the King; in 1736, first surgeon of the King, and chief of the surgeons of the kingdom. The greatest merit of La Peyronie is for having founded the Academy of Surgery in Paris, and for having gained special protection for surgery and surgeons in France. He wrote little."²⁵

21. "Willis, Thomas (1621–1675), English physician, was born at Great Bedwin, Wiltshire, on 27th January, 1621. He studied at Christ Church, Oxford; and when that city was garrisoned for the king he bore arms for the Royalists. He took the degree of bachelor of medicine in 1646, and after the surrender of the garrison applied himself to the practice of his profession. In 1660, shortly after the Restoration, he became Sedleian professor of natural philosophy in place of Dr. Joshua Cross, who was ejected, and the same year he took the degree of doctor of physic.... He was one of the first members of the Royal Society, and was elected an honorary fellow of the Royal College of Physicians in 1664. In 1666, ... he removed to Westminster, on the invitation of Dr. Sheldon, Archbishop of Canterbury.... He died at St. Martin's on 11th November, 1675, and was buried in Westminster Abbey."²⁶

22. "Fontenelle, Bernard le Bovier de. Born at Rouen, France, February 11, 1657; died at Paris, January 9, 1757. A French advocate, philosopher, poet, and miscellaneous writer. He was the nephew (through his mother) of Corneille, and was 'one of the last of the Précieux, or rather the inventor of a new combination of literature and gallantry which at first exposed him to not a little satire' (Saintsbury). He wrote 'Poésies pastorales' (1688), 'Dialogues

des morts' (1683), 'Entretiens sur la pluralité des mondes' (1686), 'Histoire des oracles' (1687), 'Eloges des académiciens' (delivered 1690–1740)."²⁷

23. "*In a word, would it be absolutely impossible to teach the ape a language? I do not think so.*" Compare with this Haeckel's statement of the relation between man's speech and that of apes. "It is of especial interest that the speech of apes seems on physiological comparison to be a stage in the formation of articulate human speech. Among living apes there is an Indian species which is musical; the *hylobates syndactylus* sings a full octave in perfectly pure harmonious half-tones. No impartial philologist can hesitate any longer to admit that our elaborate rational language has been slowly and gradually developed out of the imperfect speech of our Pliocene simian ancestors."²⁸

24. Johann Conrad Amman was born at Schaffhausen, in Switzerland, in 1669. After his graduation at Basle, he practised medicine at Amsterdam. He devoted most of his attention to the instruction of deaf mutes. He taught them by attracting their attention to the motion of his lips, tongue, and larynx, while he was speaking, and by persuading them to imitate these motions. In this way, they finally learned to articulate syllables and words, and to talk. In his works "Surdus Loquens," and "Dissertatio de Loquela," he explained the mechanism of speech, and made public his method of instruction. From all accounts it seems that his success with the deaf mutes was remarkable. He died about 1730.²⁹

25. "... *the great analogy between ape and man....*" Compare Haeckel: "Thus comparative anatomy proves to the satisfaction of every unprejudiced and critical student the significant fact that the body of man and that of the anthropoid ape are not only peculiarly similar, but they are practically one and the same in every important respect."³⁰

26. Sir William Temple was born in London in 1628. He attended the Puritan College of Emmanuel, Cambridge, but left without taking his degree. After an extensive tour on the continent, he settled in Ireland in 1655. His political career began with the accession of Charles II in 1660. He is particularly noted for concluding "The Triple Alliance" between England, the United Netherlands, and Sweden, and for his part in bringing about the marriage of William and Mary, which completed the alliance of England and the Netherlands. Temple was not as successful in political work at home as abroad, for he was too honest to care to be concerned in the intrigues in English affairs, at that time. He retired from politics and died at Moor Park in

1699.

Temple wrote several works on political subjects. His “Memoirs” were begun in 1682; the first part was destroyed before it was published, the second part was published without his consent, and the third part was published by Swift after Temple’s death. His fame rests more on his diplomatic work than on his writings.³¹

27. “Trembley (Abraham) a Swiss naturalist, born in Geneva, the third of September, 1700, died in Geneva, the twelfth of May, 1784. He was educated in his native city, and in the Hague, where he became tutor of the son of an English resident, and later the tutor of the young duke of Richmond, with whom he traveled in Germany and Italy. In 1760, he obtained the position of librarian at Geneva, and gained a seat in the council of the ‘Two Hundred.’ His admirable works on the fresh-water snake procured for him his election as member of the Royal Society of London, and as correspondent of the Academy of Sciences in Paris. From 1775 to 1782 he published several works on natural religion, and articles on natural history in the ‘Philosophical Transactions,’ 1742–57. His most important work is ‘Mémoires pour servir à l’histoire d’un genre de polype d’eau douce’ (Leyden, 1744; Paris, 2 volumes).”³²

28. “What was man before the invention of words and the knowledge of language? An animal.” Compare this with the statement of Hobbes: “The most noble and profitable invention of all others was that of Speech, consisting of names or appellations, and their connexion, ... without which there had been amongst men neither commonwealth, nor society, nor contract, nor peace, no more than amongst lions, bears, and wolves.”³³

29. Fontenelle. See [note 22](#).

30. “All the faculties of the soul can be correctly reduced to pure imagination.” Compare with this La Mettrie’s statement in “L’histoire naturelle de l’âme”: “The more one studies all the intellectual faculties, the more convinced one remains, that they are all included in the faculty of sensation, upon which they all depend so essentially that without it the soul could never perform any of its functions.”³⁴ This resembles Condillac’s doctrine of sensation: “Judgment, reflexion, desires, passions, etc., are nothing but sensation itself which is transformed in diverse ways.”³⁵ Helvetius also says: “All the operations of the mind are reducible to sensation.”³⁶

31. “*See to what one is brought by the abuse of language, and by the use of those fine words (spirituality, immateriality, etc.).*” Compare Hobbes, “Though men may put together words of contradictory signification, as *spirit* and *incorporeal*; yet they can never have the imagination of anything answering to them.”³⁷

32. “*Man’s preëminent advantage is his organism.*” Luzac says: “This no more proves that organization is the chief merit of man, than that the form of a musical instrument constitutes the chief merit of the musician. In proportion to the goodness of the instrument, the musician charms by his art, and the case is the same with the soul. In proportion to the soundness of the body, the soul is in better condition to exert her faculties.”³⁸

33. “*Such is, I think, the generation of intelligence.*” Luzac argues against this statement thus: “But if thought and all the faculties of the soul depended only on the organization as some pretend, how could the imagination draw a long chain of consequences from the objects it has embraced?”³⁹

34. Pyrrhonism is “the doctrine of Pyrrho of Elis which has been transmitted chiefly by his disciple Timon. More generally, radical Scepticism in general.”⁴⁰

35. Pierre Bayle was born at Carlat in 1647. Although the child of Protestant parents, he was converted by the Jesuits. After his reconversion to Protestantism, he was driven out of France, and took refuge first in Geneva, and then in Holland. In 1675 he became professor of philosophy at the Protestant College of Sedan, and in 1681 professor of philosophy and history at Rotterdam. In 1693 he was forced to resign from his position on account of his religious views.

Bayle was one of the leading French sceptics of the time. He was a Cartesian, but questioned both the certainty of one’s own existence, and the knowledge derived from it. He declared that religion is contrary to the human reason, but that this fact does not necessarily destroy faith. He distinguished religion not only from science, but also from morality, and vigorously opposed those who considered a certain religion necessary for morality. He did not openly attack Christianity, yet all that he wrote awakened doubt, and his work exerted an extensive influence for scepticism.

His principal work is the “*Dictionnaire historique et critique*,” published 1695–1697, and containing a vast amount of knowledge, expressed in a

piquant and popular style. This fact made the book widely read both by scholars and by superficial readers.

36. Arnobius the Elder was born at Sicca Venerea in Numidia, in the latter part of the third century A. D. He was at first an opponent of Christianity, but was afterwards converted, and wrote “Adversus Gentes” as an apology for Christianity. In this work, he tries to answer the complaints made against Christians on the ground that the disasters of the time were due to their impiety; vindicates the divinity of Christ; and discusses the nature of the human soul. He concludes that the soul is not immortal, for he believes that the belief in the immortality of the soul would have a deteriorating influence on morality. For translation of his work compare Vol. XIX of the “Ante-Nicene Christian Library.”⁴¹

37. “*There exists no soul or sensitive substance without remorse.*” Condillac had said: “There is something in animals besides motion. They are not pure machines: they feel.”⁴² La Mettrie also attributed remorse to animals, but believed that they are none the less machines. Luzac said in comment: “What renders these systems completely ridiculous, is, that the persons who pronounce men machines, give them properties which belie their assertion. If beings are but machines, why do they grant a natural law, an internal sense, a kind of dread? These are ideas which can not be excited by objects which operate on our senses.”⁴³

38. “*Nature has created us solely to be happy.*” This is a statement of the doctrine, which La Mettrie develops in his principal ethical work “Discours sur le Bonheur.” He teaches that happiness rests upon bodily pleasure and pain. In “L’histoire naturelle de l’âme,” La Mettrie states that all the passions can be developed from two fundamental passions, of which they are but modifications, love and hatred, or desire and aversion.⁴⁴ Like La Mettrie, Helvetius makes corporeal pleasure and pain the ruling motives for man’s conduct. Thus he writes: “Pleasure and pain are and always will be the only principles of action in man.”⁴⁵... “Remorse is nothing more than a foresight of bodily pain to which some crime has exposed us.”⁴⁶ He definitely makes happiness the end of human action. “The end of man is self-preservation and the attainment of a happy existence.... Man, to find happiness, should save up his pleasures, and refuse all those which might change into pains.... The passions always have happiness as an object: they are legitimate and natural, and can not be called good or bad except on account of their influence on human beings. To lead men to virtue, we must show them the advantages of

virtuous actions.”⁴⁷ Holbach, finally, goes further than La Mettrie or Helvetius, and makes purely mechanical impulses the motives of man’s action. “The passions are ways of being or modifications of the internal organs, attracted or repulsed by objects, and are consequently subject in their own way to the physical laws of attraction and repulsion.”⁴⁸

39. “*Ixions of Christianity*.” Ixion, for his treachery, stricken with madness, was cast into Erebus, where he was continually scourged while bound to a fiery wheel, and forced to cry: “Benefactors should be honored.”

40. “*Who can be sure that the reason for man’s existence is not simply the fact that he exists?*” Luzac opposes this by saying: “If the reason of man’s existence was in man himself, this existence would be a necessary consequence of his own nature; so that his own nature would contain the cause or reason of his existence. Now since his own nature would imply the cause of his existence, it would also imply his existence itself, so that man could no more be considered as non-existent than a circle can be considered without radii or a picture without features or proportions.... If the existence of man was in man himself, he would then be an invariable being.”⁴⁹

41. “Fénelon (François de Salignac de la Mothe-Fénelon), born at Château de Fénelon, Dordogne, France, August 6, 1651, died at Cambrai, France, January 7, 1715. A celebrated French prelate, orator, and author. He became preceptor of the sons of the dauphin in 1689, and was appointed archbishop of Cambrai in 1695. His works include ‘Les aventures de Télémaque’ (1699), ‘Dialogues des morts’ (1712), ‘Traité de l’éducation des filles’ (1688), ‘Explication des maximes des saints’ (1697), etc. His collected works were edited by Leclère (38 vols., 1827–1830).”⁵⁰

42. “Nieuwentyt (Bernard), a Dutch mathematician, born in West-Graftdijk the tenth of August 1654, died at Purmerend the thirtieth of May, 1718. An unrelenting Cartesian, he combated the infinitesimal calculus, and wrote a polemic against Leibnitz, concerning this subject. He wrote a theological dissertation translated into French under the title “L’existence de Dieu démontrée par les merveilles de la nature” (Paris, 1725).”⁵¹

43. “Abadie, James (Jacques), born at Nay, Basse-Pyrénées, probably in 1654; died at London, September 25, 1725. A noted French Protestant theologian. He went to Berlin about 1680 as minister of the French church there, and thence to England and Ireland; was for a time minister of the French church in the Savoy; and settled in Ireland as dean of Killaloe in 1699.

His chief work is the ‘Traité de la vérité de la religion chrétienne’ (1684), with its continuation ‘Traité de la divinité de nôtre Seigneur Jesus-Christ’ (1689).”⁵²

44. “Derham (William), English theologian and scholar, born in Stoughton, near Worcester, in 1657, died at Upminster in 1735. Pastor of Upminster in the county of Essex, he could peacefully devote himself to his taste for mechanics and natural history. Besides making studies of watch-making, and of fish, birds, and insects, published in part in the *Transactions of the Royal Society*, he wrote several works on religious philosophy. The most important, which was popular for a long time and was translated into French (1726), has as title ‘Physico-Theology, or the Demonstration of the Existence and the Attributes of God, by the Works of His Creation’ (1713). He wrote as complement, in 1714, his ‘Astro-Theology, or the Demonstration of the Existence and Attributes of God by the Observation of the Heavens.’”⁵³

45. Rais, or Cardinal de Retz (1614–1679), was a French politician and author. From his childhood he was intended for the church. He took an active part in the movement against Cardinal Mazarin, and later became cardinal, but lost his popularity, and was imprisoned at Vincennes. After escaping from there he returned to France and settled in Lorraine, where he wrote his ‘Mémoires,’ which tell of the court life of his time.⁵⁴

46. Marcello Malpighi (1628–1694) was a renowned Italian anatomist and physiologist. He held the position of lecturer on medicine at Bologna in 1656, a few months later became professor at Pisa, was made professor at Bologna in 1660, went from there to Messina, though he later returned to Bologna. In 1691 he became physician to Pope Innocent XII. Malpighi is often known as the founder of microscopic anatomy. He was the first to see the marvelous spectacle of the circulation of the blood on the surface of a frog’s lung. He discovered the vesicular structure of the human lung, the structure of the secreting glands, and the mucous character of the lower stratum of the epidermis. He was the first to undertake the finer anatomy of the brain, and he accurately described the distribution of grey matter, and of the fibre tracts in the cord. His works are: “De pulmonibus” (Bologna, 1661), “Epistolae anatomicae narc. Malpighi et Car. Fracassati” (Amsterdam, 1662), “De Viscerum Structura” (London, 1669), “Anatome Plantarum” (London, 1672), “De Structura Glandularum conglobatarum” (London, 1689).⁵⁵

47. Deism is a system of thought which arose in the latter part of the seventeenth century. Its most important representatives in England were

Toland, Collins, Chubb, Shaftsbury, and Tindal. They insisted on freedom of thought and speech, and claimed that reason is superior to any authority. They denied the necessity of any supernatural revelation, and were consequently vigorously opposed by the church. Partly because of this opposition by the church, many of them argued against Christianity, and tried to show that an observance of moral laws is the only religion necessary for man. They taught that happiness is man's chief end, and that, since man is a social being, his happiness can best be gained by mutual helpfulness. Although they declared that nature is the work of a perfect being, they had a mechanical conception of the relation of God to the world, and did not, like later theists, find evidence of God's presence in all the works of nature.⁵⁶

48. "Vanini, Lucilio, self-styled Julius Cæsar. Born at Taurisano, kingdom of Naples, about 1585; burned at the stake at Toulouse, France, February 19, 1619. An Italian free thinker, condemned to death as an atheist and magician. He studied at Rome and Padua, became a priest, traveled in Germany and the Netherlands, and began teaching at Lyons, but was obliged to flee to England, where he was arrested. After his release he returned to Lyons, and about 1617 settled at Toulouse. Here he was arrested for his opinions, condemned, and on the same day executed. His chief works are: 'Amphitheatrum aeternae Providentiae' (1615), 'De admirandis naturae reginae deaeque mortalium arcanis' (1616)."⁵⁷

49. Desbarreaux (Jacques Vallée). A French writer, born at Paris in 1602, who died at Chalon-sur-Saône the ninth of May, 1673. He wrote a celebrated sonnet on penitence, but was rather an unbeliever and sceptic than a penitent. Guy Patin, hearing of his death, said: "He infected poor young people by his licence. His conversation was very dangerous and destructive to the public."⁵⁸

50. Boindin (Nicolas), French scholar and author, born the twenty-ninth of May 1676 at Paris, where he died the thirtieth of November 1751. He was in the army for a while, but retired on account of ill health. He then gave himself up to literature, and wrote several plays. In 1706 he was elected Royal censor and associate of the Academy of Inscriptions. His liberty, or, as it was then called, license of mind, shut the doors of the French Academy to him, and would have caused his expulsion from the Academy of Inscriptions if he had not been so old. He died without retracting his opinions.⁵⁹

51. Denis Diderot (1713–1784) was one of the leaders of the intellectual movement of the eighteenth century. He was at first influenced by Shaftsbury, and was enthusiastic in his support of natural religion. In his "Pensées

philosophiques” (1746) he tries to show that the discoveries of natural science are the strongest proofs for the existence of God. The wonders of animal life are enough to destroy atheism for ever. Yet, while he opposes atheism, he also opposes vigorously the intolerance and bigotry of the church. He claims that many of the attributes ascribed to God are contrary to the very idea of a just and loving God.

Later, Diderot was influenced by La Mettrie and by Holbach, and became an advocate of materialism which he set forth in “Le rêve d’Alembert” and in the passages contributed to the “Système de la nature.” Diderot was the editor of the “Encyclopédie.”⁶⁰

52. Trembley. See [note 27](#).

53. “*Nothing which happens, could have failed to happen.*” An enunciation of the doctrine so insisted upon by Holbach. “The whole universe ... shows us only an immense and uninterrupted chain of cause and effect.”⁶¹... “Necessity which regulates all the movements of the physical world, controls also those of the moral world.”⁶²

54. “*All these evidences of a creator, repeated thousands ... of times ... are self-evident only to the anti-Pyrrhonians.*” La Mettrie holds an opinion contrary not only to that of Descartes and Locke, but also to that of Toland, Hobbes, and Condillac. Descartes, for instance, says: “Thus I very clearly see that the certitude and truth of all science depends on the knowledge alone of the true God.”⁶³ Hobbes asserts: “For he that from any effect he seeth come to pass should reason to the next and immediate cause thereof, and from thence to the cause of that cause, ... shall at last come to this, that there must be, as even the heathen philosophers confessed, one first mover, that is a first and an eternal cause of all things, which is that which men mean by the name of God.”⁶⁴ Toland’s words are: “All the jumbling of atoms, all the Chances you can suppose for it, could not bring the Parts of the Universe into their present Order, nor continue them in the same, nor cause the Organization of a Flower or a Fly.... The Infinity of Matter ... excludes ... an extended corporeal God, but not a pure Spirit or immaterial Being.”⁶⁵ Condillac writes: “A first cause, independent, unique, infinite, eternal, omnipotent, immutable, intelligent, free, and whose providence extends over all things: that is the most perfect notion of God that we can form in this life.”⁶⁶ Locke declares: “From what has been said it is plain to me we have a more certain knowledge of the existence of a God than of anything our senses have not immediately discovered to us. Nay I presume I may say, that we more certainly know that there is a God, than that

there is anything else without us.”⁶⁷

55. “Lucretius (Titus Lucretius Carus). Born at Rome, probably about 96 B.C., died October 15, 55 B.C. A celebrated Roman philosophical poet. He was the author of ‘De rerum natura,’ a didactic and philosophical poem in six books, treating of physics, of psychology, and (briefly) of ethics from the Epicurean point of view. He committed suicide probably in a fit of insanity. According to a popular but doubtless erroneous tradition, his madness was due to a love-philter administered to him by his wife.”⁶⁸

56. “Lamy (Bernard) was born in Mans in the year 1640. He studied first in the college of this city. He later went to Paris, and at Saumur studied philosophy under Charles de la Fontenelle, and theology under André Martin and Jean Leporc. He was at length called to teach philosophy in the city of Angers. He wrote a great many books on theological subjects. His philosophical works are: ‘L’art de parler’ (1675), ‘Traité de mécanique, de l’équilibre, des solides et des liqueurs’ (1679), ‘Traité de la grandeur en général’ (1680), ‘Entretiens sur les sciences’ (1684), ‘Eléments de géométrie,’ (1685).”⁶⁹

57. “*The eye sees only because it is formed and placed as it is.*” La Mettrie doubts whether there is any purpose in the world. Condillac, on the other hand, teaches that purpose and intelligence are shown forth in the universe. “Can we see the order of the parts of the universe, the subordination among them, and notice how so many different things compose such a permanent whole, and remain convinced that the cause of the universe is a principle without any knowledge of its effects, which without purpose, without intelligence, relates each being to particular ends, subordinated to a general end?”⁷⁰

58. “Non nostrum inter vos tantas componere lites.” Vergil, Eclogue III, line 108.

59. “*The universe will never be happy unless it is atheistic.*” Although La Mettrie calls this a “strange opinion” it is clear that he secretly sympathizes with it. Holbach affirms this doctrine very emphatically. “Experience teaches us that sacred opinions were the real source of the evils of human beings. Ignorance of natural causes created gods for them. Imposture made these gods terrible. This idea hindered the progress of reason.”⁷¹ “An atheist ... is a man who destroys chimeras harmful to the human race, in order to lead men back to nature, to experience, and to reason, which has no need of recourse to ideal

powers, to explain the operations of nature.”⁷²

60. “*The soul is therefore but an empty word.*” Contrast this with Descartes’s statement: “And certainly the idea I have of the human mind ... is incomparably more distinct than the idea of any corporeal object.”⁷³ Compare this doctrine, also, with Holbach’s assertion: “Those who have distinguished the soul from the body seem to have only distinguished their brains from themselves. Truly the brain is the common center, where all the nerves spread in all parts of the human body, terminate and join together.... The more experience we have, the more we are convinced that the word ‘spirit’ has no meaning even to those who have invented it, and can be of no use either in the physical or in the moral world.”⁷⁴

61. William Cowper (1666–1709) was an English anatomist. He was drawn into a controversy with Bidloo, the Dutch physician, by publishing under his own name Bidloo’s work on the anatomy of human bodies. His principal works are: “*Myotamia reformata*” (London, 1694) and “*Glandularum descriptio*” (1702).⁷⁵

62. William Harvey (1578–1657), an English physician and physiologist, is renowned for his discovery of the circulation of the blood. He was educated at Canterbury and Cambridge, and took his doctor’s degree at Cambridge in 1602. During his life he held the position of Lumleian lecturer at the College of Physicians, and of physician extraordinary to James I. His principal works are: “*Exercitatio de motu cordis et sanguinis*” (1628), and “*Exercitationes de generatione animalium*” (1651).⁷⁶

63. Francis Bacon (1551–1626) was one of the first to revolt against scholasticism and to introduce a new method into science and philosophy. He claimed that to know reality, and consequently to gain new power over reality, man must stop studying conceptions, and study matter itself. Yet he did not himself know how to gain a more accurate knowledge of nature, so that he could not put into practice the method which he himself advocated. His works are full of scholastic conceptions, though many of the implications of his system are materialistic. Lange claims,⁷⁷ indeed, that if Bacon had been more consistent and daring, he would have reached strictly materialistic conclusions. The account of the motion of the heart of the dead convict is found in “*Sylva Sylvarum*.”⁷⁸ This book, published in 1627, a year after Bacon’s death, contains the account of Bacon’s experiments, and of his theories in matters of physiology, physics, chemistry, medicine, and psychology.

64. Robert Boyle, one of the greatest natural philosophers of his age, studied at Eton for three years, and then became the private pupil of the rector of Stalbridge. He traveled through France, Switzerland, and Italy, and while at Florence, studied the work of Galileo. He decided to devote his life to scientific work, and in 1645 became a member of a society of scientific men, which later grew into the Royal Society of London. His principal work was the improvement of the air-pump, and by that the discovery of the laws governing the pressure and volume of gases.

Boyle was also deeply interested in theology. He gave liberally for the work of spreading Christianity in India and America, and by his will endowed the “Boyle Lectures” to demonstrate the Christian religion against atheists, theists, pagans, Jews, and Mohammedans.⁷⁹

65. Nicolas Sténon was born at Copenhagen, 1631, and died at Schwerin in 1687. He studied at Leyden and Paris, and then settled in Florence, where he became the physician of the grand duke. In 1672 he became professor of anatomy at Florence, but three years later he gave up this position and entered the church. In 1677 he was made Bishop of Heliopolis and went to Hanover, then to Munster, and finally to Schwerin. His principal work is the “Discours sur l’anatomie du cerveau” (Paris, 1669).⁸⁰

66. La Mettrie’s account of involuntary movements is much like that of Descartes. Descartes says: “If any one quickly passes his hand before our eyes as if to strike us, we shut our eyes, because the machinery of our body is so composed that the movement of this hand towards our eyes excites another movement in the brain, which controls the animal spirits in the muscles that close the eyelids.”⁸¹

67. “*The brain has its muscles for thinking, as the legs have muscles for walking.*” Neither Condillac nor Helvetius go so far. Helvetius explicitly states that it is an open question whether sensation is due to a material or to a spiritual substance.⁸²

68. Giovanni Alfonso Borelli (1608–1670) was the head of the so-called iatro-mathematical sect. He tried to apply mathematics to medicine in the same way in which it had been applied to the physical sciences. He was wise enough to restrict the application of his system to the motion of the muscles, but his followers tried to extend its application and were led into many absurd conjectures. Borelli was at first professor of mathematics at Pisa, and later professor of medicine at Florence. He was connected with the revolt of

Messina and was obliged to leave Florence. He retired to Rome, where he was under the protection of Christina, Queen of Sweden, and remained there until his death in 1679.⁸³

69. *“For one order that the will gives, it bows a hundred times to the yoke.”* Descartes, on the other hand, teaches that the soul has direct control over its voluntary actions and thoughts, and indirect control over its passions.⁸⁴ La Mettrie goes further than to limit the extent of the will, and questions whether it is ever free: “The sensations which affect us decide the soul either to will or not to will, to love or to hate these sensations according to the pleasure or the pain which they cause in us. This state of the soul thus determined by its sensations is called the will.”⁸⁵ Holbach insists on this point and contends that all freedom is a delusion: “[Man’s] birth depends on causes entirely outside of his power; it is without his permission that he enters this system where he has a place; and without his consent that, from the moment of his birth to the day of his death, he is continually modified by causes that influence his machine in spite of his will, modify his being, and alter his conduct. Is not the least reflexion enough to prove that the solids and fluids of which the body is composed, and that the hidden mechanism that he considers independent of external causes, are perpetually under the influence of these causes, and could not act without them? Does he not see that his temperament does not depend on himself, that his passions are the necessary consequences of his temperament, that his will and his actions are determined by these same passions, and by ideas that he has not given to himself?... In a word, everything should convince man that during every moment of his life, he is but a passive instrument in the hands of necessity.”⁸⁶

70. The theory of animal spirits, held by Galen and elaborated by Descartes, is that the nerves are hollow tubes containing a volatile liquid, the animal spirits. The animal spirits were supposed to circulate from the periphery to the brain and back again, and to perform by their action all the functions of the nerves.

71. Berkeley uses the fact that the color of objects varies, as one argument for his idealistic conclusion.⁸⁷

72. It is hard to tell what Pythagoras himself taught, but it is certain that he taught the kinship of animals and men, and upon this kinship his rule for the abstinence from flesh was probably based. Among the writings of the later Pythagoreans we find strange rules for diet which are plainly genuine taboos. For example they are commanded “to abstain from beans, not to break bread,

not to eat from a whole loaf, not to eat the heart, etc.”⁸⁸

73. Plato forbade the use of wine in his ideal republic.⁸⁹

74. “Nature’s first care, when the chyle enters the blood, is to excite in it a kind of fever.” Thus, warmth is the first necessity for the body. Compare with this, Descartes’s statement: “There is a continual warmth in our heart, ... this fire is the bodily principle of all the movements of our members.”⁹⁰ This is one of the many instances in which La Mettrie’s account of the mechanism of the body is similar to that of Descartes.

75. “Stahl (George Ernst), born at Ansbach, Bavaria, October 21, 1660; died at Berlin, May 14, 1734. A noted German chemist, physician of the King of Prussia from 1716. His works include: ‘Theoria medica vera’ (1707), ‘Experimenta et observationes chemicae’ (1731), etc.”⁹¹

76. Philip Hecquet (1661–1737) was a celebrated French physician. He studied at Rheims, and in 1688 became the physician of the nuns of Port Royal des Champs. He returned to Paris in 1693 and took his doctor’s degree in 1697. He was twice dean of the faculty of Paris. In 1727 he became the physician of the religious Carmelites of the suburb of Saint Jacques, and remained their physician for thirty-two years.⁹²

77. The quotation: “*All men may not go to Corinth*,” is translated from Horace, Ep. 1, 19, 36. “Non cuivis homini contigit adire Corinthum.”

78. Hermann Boerhaave was born at Voorhout near Leyden, on December 31, 1668. His father, who belonged to the clerical profession, destined his son for the same calling and so gave him a liberal education. At the University of Leyden, he studied under Gronovius, Ryckius and Frigland. At the death of his father, Boerhaave was left without any provision and supported himself by teaching mathematics. Vandenberg, the burgomaster of Leyden, advised him to study medicine, and he decided to devote himself to this profession. In 1693 he received his degree and began to practice medicine. In 1701 he was made “Lecturer on the Institutes of Medicine” at the University of Leyden. Thirteen years later he was appointed Rector of the University, and the same year became Professor of Practical Medicine there. He introduced into the university the system of clinical instruction. Boerhaave’s merit was widely recognized, and his fame attracted many medical students from all Europe to the University of Leyden. Among these was La Mettrie whose whole philosophy was profoundly influenced by the teaching of Boerhaave. In 1728

Boerhaave was elected into the Royal Academy of Sciences of Paris, and two years later he was made a member of the Royal Society of London. In 1731 his health compelled him to resign the Rectorship at Leyden. At this time he delivered an oration, “De Honore, Medici Servitute.” He died after a long illness on April 23, 1738. The city of Leyden erected a monument to him in the Church of St. Peter, and inscribed on it: “Salutifero Boerhaavii genio Sacrum.”

Boerhaave was a careful and brilliant student, an inspiring teacher, and a skilful practitioner. There are remarkable accounts of his skill in discovering symptoms, and in diagnosing diseases. His chief works are: “Institutiones Medicae” (Leyden, 1708); “Aphorismi de cognoscendis et curandis Morbis” (Leyden, 1709), “Libellus de Materia Medica et Remediorum Formulis” (Leyden, 1719), “Institutiones et Experimentae Chemicæ” (Paris, 1724).⁹³

79. Willis. (See [Note 21.](#))

80. Claude Perrault (1613–1688) was a French physician and architect. He received his degree of doctor of medicine at Paris and practised medicine there. In 1673 he became a member of the Royal Academy of Sciences. Although he never abandoned his work in mathematics, in the natural sciences, and in medicine, he is more noted as an architect than as a physician or scientist. He was the architect of one of the colonnades of the Louvre, and of the Observatory.⁹⁴

81. “*Matter is self-moved.*” In “L’histoire naturelle de l’âme” La Mettrie claims that motion is one of the essential properties of matter. See “L’histoire naturelle de l’âme,” Chap. V.

82. “*The nature of motion is as unknown to us as that of matter.*” Unlike La Mettrie, Toland holds that it is possible to know the nature of matter, and declares that motion and matter can not be defined, because their nature is self-evident.⁹⁵ Holbach, resembling La Mettrie, teaches that it is futile to seek to know the ultimate nature of matter, or the cause for its existence. “Thus if any one shall ask whence matter came, we shall say that it has always existed. If any one ask, whence came movement in matter, we shall answer that for this same reason matter must have moved from eternity, since motion is a necessary consequence of its existence, its essence, and of its primitive properties, such as extent, weight, impenetrability, shape, etc.... The existence of matter is a fact; the existence of motion is another fact.”⁹⁶

83. Huyghens (Christian) was born at The Hague, 1629, and died there in 1695. He was a Dutch physicist, mathematician, and astronomer. He is celebrated for the invention of the pendulum clock which could measure the movements of the planets, for the improvement of the telescope, and for the development of the wave-theory of light. His principal work is “Horologium Oscillatorium” (1673).⁹⁷

84. Julien Leroy (1686–1759) was a celebrated French watchmaker. He excelled in the construction of pendulums and of large clocks. Some have attributed the construction of the first horizontal clock to him, but this is doubtful. Among many other inventions and improvements of clocks, he invented the compensating pendulum which bears his name.⁹⁸

85. Jacques de Vaucanson (1709–1782) was a French mechanist. From his childhood he was always interested in mechanical contrivances. In 1738 he presented to the French Academy his remarkable flute player. Soon after, he made a duck which could swim, eat, and digest, and an asp which could hiss and dart on Cleopatra’s breast. He later held the position of inspector of the manufacture of silk. In 1748 he was admitted to the Academy of Sciences. His machines were left to the Queen, but she gave them to the Academy, and in the disturbances which followed the pieces were scattered and lost. Vaucanson published: “Mécanisme d’un flûteur automate” (Paris, 1738).⁹⁹

86. “[Descartes] *understood animal nature; he was the first to prove completely that animals are pure machines.*” Contrast this with La Mettrie’s former reference in “L’histoire naturelle de l’âme” to “this absurd system ‘that animals are pure machines.’ Such a laughable opinion,” he adds, “has never gained admittance among philosophers.... Experience does not prove the faculty of feeling any less in animals than in men.”¹⁰⁰ It is evident that La Mettrie’s opposition to this ‘absurd system’ was based upon his insistence on the similarity of men and animals. In “L’homme machine” he argues from the same premiss, that animals are machines, that men are like animals, and that therefore men also are machines.

NOTES ON THE EXTRACTS FROM “L’HISTOIRE

NATURELLE DE L'AME.”

87. Matter, according to La Mettrie, is endowed with extensivity, the power of movement, and the faculty of sensation. As La Mettrie says, this conception was not held by Descartes, who thought that the essential attribute of matter is extension. “The nature of body consists not in weight, hardness, color, and the like but in extension alone—in its being a substance extended in length, breadth and height.”¹⁰¹ Hobbes’s conception of matter is very similar to that of La Mettrie. He specifically attributes motion to matter: “Motion and magnitude are the most common accidents of all bodies.”¹⁰² He does not name sensation as an attribute of matter, but he reduces sensation to motion. “Sense is some internal motion in the sentient.”¹⁰³ Since motion is one of the attributes of matter, and since matter is the only reality in the universe, sensation must be attributed to matter.

88. La Mettrie always insists that matter has the power of moving itself, and resents any attempt to show that the motion is due to an outside agent. In this opinion he is in agreement with Toland. Toland says that those who have regarded matter as inert have had to find some efficient cause for motion; and to do this, they have held that all nature is animated. This pretended animation, however, is utterly useless, since matter is itself endowed with motion.

89. “*This absurd system ... that animals are pure machines.*” (See [Note 86.](#))

1
Page-references are to the editions cited on pp. 205–207, except references to “Man a Machine” which are to this translation. The translated or original title of a French book is cited according as the editor has made use of translation or of French text. ↑

2
“Man More than a Machine,” pp. 10, 12. For statement of the editions to which these Notes make reference, see pp. 205–207. ↑

3
Locke’s “Essay Concerning Human Understanding,” Book II. Chap. XXIII, § 15. ↑

4
Ibid., § 31. ↑

5
Condensed and translated from *La Grande Encyclopédie*, Vol. 26. ↑

6
Translated from a note of Assézat in “L’homme machine.” ↑

7
Condensed and translated from *La Grande Encyclopédie*, Vol. 4. ↑

8
Condensed from the *Encyclopaedia Britannica*, 9th ed., Vol. XXIII. All references are to this edition. ↑

9
“Man More than a Machine,” p. 5. ↑

10
“Discourse on Method,” Part. V. ↑

11
“Discourse on Method,” Part IV. ↑

12
“Meditations,” II. ↑

13
“Traité des sensations,” Part IV, Chap. IX, § 5. ↑

14
“Système de la nature,” Vol. I, Chap. I. ↑

15
Quoted from Baldwin’s *Dictionary of Philosophy and Psychology*, Vol. I. ↑

16
Condensed from the *Encyclopaedia Britannica*, Vol. XI. ↑

17
“Les passions de l’âme,” Part I, Art. XV, and Art. XXXIX. ↑

18

Ibid., Part I, Art. XV. ↑

19

Condensed from the *Century Dictionary*, Vol. IX. ↑

20

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21

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22

“Man More than a Machine,” p. 23. ↑

23

“Discourse on Method,” V, last paragraph. ↑

24

“Système de la nature,” Vol. I, Chap. VII. ↑

25

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26

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28

E. Haeckel, “The Riddle of the Universe,” Chap. III. ↑

29

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30

“The Riddle of the Universe,” Chap. II. ↑

31

Condensed from the *Encyclopaedia Britannica*, Vol. XXIII. ↑

32

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33

“Leviathan,” Part I, Chap. IV. ↑

34

“L’histoire naturelle de l’âme,” Chap. XIV. p. 199. ↑

35

“Traité des sensations,” p. 50. Cf. *ibid.*, Chap. XII (2). ↑

36

“Treatise on Man,” Sect. II, Chap. I, p. 4. Cf. “Essays on Mind,” Essay I, Chap. I, p. 7. ↑

37

“Leviathan,” Part I, Chap. XII. ↑

38

“Man More than a Machine,” p. 25. ↑

39

Ibid., p. 26. ↑

40

Quoted from Baldwin’s *Dictionary of Philosophy*, Vol. II. ↑

- 41
Condensed from the *Encyclopaedia Britannica*, Vol. II. ↑
- 42
“Traité des animaux,” Chap. I, p. 454. ↑
- 43
“Man More than a Machine,” p. 65. ↑
- 44
“L’histoire naturelle de l’âme,” Chap. X, § XII. ↑
- 45
“Treatise on Man,” Chap. X. ↑
- 46
Ibid., Chap. VII. ↑
- 47
“Le vrai sens du système de la nature,” Chap. IX. ↑
- 48
Ibid., Vol. I, Chap. VIII, p. 140. ↑
- 49
“Man More than a Machine,” pp. 71 and 72. ↑
- 50
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- 51
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- 52
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- 53
Translated from *La Grande Encyclopédie*, Vol. 14. ↑
- 54
Condensed from the *Century Dictionary*, Vol. X. ↑
- 55
Condensed from the *Encyclopaedia Britannica*, Vol. XV. ↑
- 56
Cf. A. W. Benn, “History of English Rationalism,” Vol. I, Chap. III. ↑
- 57
Quoted from the *Century Dictionary*, Vol. X. ↑
- 58
Translated and condensed from *La Grande Encyclopédie*, Vol. 14. ↑
- 59
Translated and condensed from *La Grande Encyclopédie*, Vol. 7. ↑
- 60
Condensed from F. A. Lange, “History of Materialism,” Vol. II, Chap. I, and from W. Windelband, “History of Philosophy,” Part V, Chap. I. ↑
- 61
“Système de la nature,” Vol. I, Chap. I, p. 12. ↑
- 62
Ibid., Vol. II, Chap. XI. Cf. Vol. I, Chap. VII. ↑
- 63

“Meditations,” III and V. ↑

64

“Leviathan,” Part I, Chap. XII. ↑

65

“Letters to Serena,” V, p. 235. ↑

66

“Traité des animaux,” Chap. VI, p. 585. ↑

67

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69

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70

“Traité des animaux,” Chap. VI. ↑

71

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72

Ibid., Chap. XXVI, p. 485. Cf. Luzac’s criticism in “Man More than a Machine,” p. 94. ↑

73

“Meditations,” IV. ↑

74

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75

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77

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78

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79

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82

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84

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- 85
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- 86
“Système de la nature,” Vol. I, Chap. VI, pp. 89ff. ↑
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“Dialogues Between Hylas and Philonous,” I, Open Court edition; pp. 27, 28, 29. Cf. “Principles of Human Knowledge,” par. 10, 15. ↑
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- 101
“Principles of Metaphysics,” Part II, Prop. 4. ↑
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59	siège	siège

61, 215	,	.
70	matière	matière
121	clouds	clouds
129	Stenon	Sténon
157	moxing	moving
165, 205, 210, 214	Réné	René
167, 169, 192, 197, 205, 206, 206, 212, 213	[<i>Not in source</i>]	"
168	differes	differs
172	.	.
178	Reaumur	Réaumur
179	amenuensis	amanuensis
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180, 184, 196, 206	[<i>Not in source</i>]	"
189	developes	develops
190	”	‘
190	Westgraafdak	West-Graftdijk
190	diet	died
190	,	”
194	,	[<i>Deleted</i>]
198	posiiton	position
202	Encyclopédie	Encyclopédie
204	exension	extension
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207	Wiliam	William
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